THE

Baptist Magazine.

JULY, 1815.

A MEMOIR OF THE REV. ANDREW FULLER,

SECRETARY TO THE BAPTIST MISSIONARY SOCIETY,

LATELY DECEASED.

Mr. Andrew Fuller, was born February 6th, 1754 at Wicken, a village in Cambridgeshire, seven miles from Ely, and about the same distance from Newmarket; in which village his paternal ancestors had resided from time immemorial.

His father, Robert Fuller, was a farmer: he removed in 1758 from Wicken to Mildenhall; in 1761, to Soham; in 1773, to Bottisham, until which time, his son Andrew assisted him in his business; and, in 1780, to Isleham; places at no great distance from each other; in each of which he rented a small farm, and at the last of which he died, in January 1781, aged 58.

His mother, Philippa, daughter of Mr. Andrew Gunton, a farmer at Soham, is a member of the Baptist Church there, but has resided for many years at Kettering. She survives to lament his loss, but hopes to dwell for ever with him in a better world. She had in all three children; two of whom are still living; *viz.* Mr. Robert Fuller, a farmer at Isleham; born in 1747; and Mr. John Fuller, a farmer at Little Bentley, in Essex, born in 1748. They are deacons of Baptist Churches.*

Mr. Andrew Fuller received an English education at the free-school at Soham. An opinion prevailed in the town, that he was more learned than his master. Though this might not be true, it contributed, in no small degree, to the respect with which he was treated by the inhabitants.

As this brief sketch will be followed by memoirs of his life,

* Mr. John Fuller had a son named Joseph, who was a student at Bristol, having been called to the ministry out of his uncle's church at Kettering, of which he was a member. He was a youth of the most gentle manners, and promising talents. He died of a consumption when about twenty years of age, after having made a remarkable proficiency in literature.

which are preparing by some of his oldest and most intimate friends, we shall pass over his early years; the manner of his conversion, which took place in November, 1769; his baptism in April, 1770; his joining the Baptist Church at Soham under the care of Mr. John Eve; and the debates which took place in that church, and which terminated in Mr. Eve's leaving it in October, 1771. These debates were the occasion of his turning his thoughts to many of those subjects which afterwards occupied his pen.

Mr. Joseph Diver, a gardener at Isleham, a member and a deacon of the church at Soham, used, at the request of the church, to expound the scriptures every Lord's day. He was a man of considerable reading, and of great piety and prudence. The destitute situation of the church was however distressing, and occasioned no small uneasiness to our young friend, who looked forward with great anxiety to the time when they should again be blessed with a pastor. Under the pressure of this anxiety, as he was riding, on a Saturday in November 1771, to a neighbouring village, his mind fell into a pleasing meditation upon Psalm xxx. 5, *Weeping may endure for a night, but joy cometh in the morning.* He was astonished at his flow of thoughts, and said within himself, "If I had any body to hear me, I do think I could preach." On his return, his mother said to him, "You have often wished for a trade; if you will go to London, I have heard of a situation, which I think would suit you." Notwithstanding he had always been desirous of learning a trade, he now felt no inclination to fall in with his mother's proposal, but said he would take time to consider of it.

The next morning, as he was going to meeting, one of the members said to him, "Friend Andrew, brother Diver has sprained his leg, and cannot be at meeting to-day; but he wished me to say to you, that he hopes the Lord will be with *you!*" He was a little surprised at this message, but still more when, after singing and prayer, Thomas Irons, the other deacon, said, "Brother Andrew, will you read some part of the word of God, and try to drop some remarks as you go along?" After some hesitation, however, he stood up, and addressed the congregation for about half an hour, from that text upon which he had been meditating the preceding day. After this, Mr. Diver invited him to speak again; but not enjoying the same liberty as before, he discontinued his addresses till the beginning of 1773, when, in Mr. Diver's absence, he spoke from Luke, xix. 10. This time he spoke with very great liberty: the congregation listened with much attention; and several young persons were impressed, who afterwards joined the church.

His talents for public speaking having now become conspicuous, he was called to the work of the ministry January, 26, 1774. The first sermon which he preached after this was a funeral discourse, for an elder-

ly lady, at her own request, a member of the church.*

On the third of May, 1775, he was ordained pastor. The Rev. Thomas Pilley, of Luton, began the service; the Rev. Robert Hall, of Arnsby, near Leicester, delivered the charge, from Acts, xx. 28; and the Rev. John Emery, of Little Stoughton, near Kimbolton, addressed the people, from Gal. v. 13, latter clause.

When Mr. Hall, who had not been at Soham previously to this ordination, was near the town, he fell into conversation with one of its inhabitants, and asked him the name of it. The man replied, "Soham." Mr. Hall then said, "There are to be great doings at Soham tomorrow, are there not?" 'Yes,' answered he, 'they are going to qualify a young man to give the sacrament.' "And pray," said Mr. Hall, "what kind of a man is he?" 'A very good kind of a man,' answered the other; 'but he holds with predestination: what say you to that?' "Say to that?" replied Mr. Hall; "I have somewhere met with an old author who held the same sentiment: his name, I think, was Paul." The man looked at him with some surprise, and said, 'I do think you are one of them.'

In 1776 he became acquainted with Mr. (now Dr.) Ryland, who then lived at Northampton, and Mr. Sutcliff, who had lately come to Olney. These ministers, partly by reflection, and partly by reading the works of President Edwards, Bellamy, Brainerd, &c. had begun to entertain doubts concerning the Pseudo-Calvinistic system, or rather to be satisfied that it was antiscriptural.

The new system has been strangely misunderstood and misrepresented. It has been supposed to be not so far removed from Arminianism as the old one was. This is a great mistake. It maintains, that election is eternal, personal, absolute, and unconditional; that the peculiar blessings of redemption, purchased by the death of Christ, are limited to the elect only, every one of whom shall certainly enjoy them; that mankind are so universally and totally depraved, that they cannot be brought back to God without the drawings of the holy Spirit; that the special operations of the Spirit are invincibly efficacious, and cannot be frustrated by the rebellious will of man; and that all who are truly regenerated shall persevere in grace until it terminate in glory. In fact, the new system is little more than a revival of the old Calvinism, which subsisted before the time Hussey and the other founders of Pseudo-Calvinism.

In December, 1776, he married a young woman, of respectable family, named Gardiner, a member of the church. His income from the church and

* *Minute from the Church Book.* "February 26, 1774, Brother Fuller baptized two persons. Conversion work now went forward, and, July 17, the Church requested him to take the pastoral care of them. This request was repeated four times; and, on February 19, 1775, it was accepted."

congregation, and other sources, being very slender, and his little property gradually diminishing, he set up a school by the advice of his friends, in April, 1779, which he hoped would answer if he could procure about twenty children. But the free-school being open to all the parishioners, he had only seven or eight scholars, and therefore relinquished his school in April, 1780.

Having had four children in less than four years, he now found himself under the necessity of informing the church that his salary was insufficient for his subsistence. It was, therefore, a little increased. The people do not appear to have been parsimonious towards him; but they were poor: and so great was his affection for them, that, though his talents, which his obscure situation could not conceal, might have commanded a far more comfortable situation, in a worldly point of view, he was determined to continue with them as long as he could gain a subsistence for himself and his family. He was not, however, without great discouragements. One member of the church, and two or three of the congregation, were dissatisfied with his preaching; real religion appeared to be at a low ebb; private meetings were with difficulty kept up; and very little was said of edification under the word. All these things, united with what he deemed the unkind behaviour of a few of his friends, greatly affected him; and, in the spring of 1781, he was brought down by sorrow, and by sickness, almost to the grave.

The church at Kettering had been destitute of a pastor from August, 1779. Mr. Fuller had preached at different times amongst them; and his character and talents were held by them in the highest estimation. A correspondence was kept up between him and Mr. Beeby Wallis, a deacon of that church; and although Mr. Wallis, and the church at Kettering did not act improperly towards the church at Soham, it could not but be known to Mr. Fuller how great an affection and esteem the former had for him, nor could he avoid feeling a considerable affection for them. He was therefore under the influence of contending motives. On the one hand was his love for a people amongst whom he had resided from his early years, and in whose communion he had passed the whole of his religious life; and, on the other hand, were his inability to maintain his family where he was, and the hope of greater usefulness in a more extended field of action. His judgment inclined him to choose the latter; but his feelings, and the strong attachment of his people, inclined him to prefer the former.

In this difficulty, he laid his case before nine ministers at Kettering, who were unanimously of opinion, that it was his duty to leave Soham. In consequence of this advice, combined with other circumstances, he requested the church to expect his departure. He was obliged to summon all his

resolution in order to do this. His intention had been suspected some time before. "It seemed to me," says Mr. Fuller in a letter to Mr. Hall, "as if they were for reading my heart by my looks and carriage. One person, who had said much evil against me, came and humbled himself; and this set all my feelings a going in away of compassion. I wept some hours after he was gone, till I could scarcely weep any longer. I had many outgoings of heart to the Lord for direction. At length we had a church meeting, July 12, 1781. I was distressed, not knowing what to do. However, I ventured to desire the church to expect my departure from them in three months. The place was a Bochim! I can only say, I was utterly overcome. However, I then told them I was resolved, if I knew it, to do right. If any of them could prove it wrong for me to depart, I would not do it, be the consequences what they might. I said, that I did not desire to be my own judge, but was willing to submit to be determined by any two or three honest, judicious, impartial persons. The next Lord's day they consulted, and proposed to accept this plan. I was agreeable; and did not desire them to confine themselves in the nomination to ministers. They, however, nominated three ministers, who had not, that we knew of, heard of our case, and who, therefore, could not be prepossessed. I acquiesced; and proposed, as we could not have an interview with them, that the church and I should each write our tale, and should each sign the other's letter. I was desired to write mine first. I did so, and read it to them last Lord's day. A few expressions to which they objected, I corrected: they then acknowledged it to be a fair and candid relation of facts, but, I think, gave over answering it, or writing any thing on their part. And now the whole design of settling things by arbitration seems by them to be dropped. Poor hearts! they say, 'We wish you would stay, and let us have no writing about the matter.'

"Since I have given them this notice, I have been at times very unhappy; sometimes I am afraid lest, after all, I should displease God in it, and that, though the way in which I go may seem right to me, the end thereof should be death. Not long since I wrote to Mr. Booth for special advice. He says, that mine is a case of right, and that that right respects my neighbour. As such, he recommends Matt. vii. 12. as my rule. He advises me to put myself in the church's place, and some other minister in mine, and then to judge impartially, and to act accordingly. I am not quite satisfied how I should judge in such a case. Several of the people will not believe that I shall go, after all. I remain very unhappy, and suppose I shall continue so, at least, till the three months are expired, and I either go, or determine to stay."

In a letter to another friend, he writes thus, "I was requested to write my case first; I did

so, and read it before the church the following Lord's day. But when they had heard my tale, which they owned to be candid, they despaired of writing, and so the design of settling things by arbitration from that time dropped.

"They have since used measures more powerful: they have tried to draw with the bands of love and prayer. Silent sighs, significant looks, tender carriage, and fervent prayer. Ah! here I lose all my resolution. My heart melts, and I am utterly overcome. O what an arrow pierced my heart about a week ago, when I heard one of them in prayer, with weeping eyes, thus express himself, 'Father, if it be possible, let this cup pass from us.'*

"I am a very unhappy man. Oh! would it had never been my lot to have had to undergo the trial of a remove! such things not only kindle my affections, but my fears. I am not without my fears after all, that, if I do remove, I shall sin against the Lord, which, I think, I would rather go softly all my years, in the bitterness of my soul, than do. Truly his favour to me is better than life. On the other hand, I am not without thoughts that I should not offend the Lord in so doing. One day I had a most melting season for about two hours, consisting of many reflections and earnest ejaculations to the Lord. I then thought it seemed right for for me to go. Yet, even that thought filled me with fear and trembling. I thus thought; If I go, I am going to take upon me a greater charge than I have hitherto had: That greater charge is attended with proportionably greater obligations to diligence, faithfulness, &c. I thought, that when greater opportunities of doing good are put into our hands, it is but having more talents put into our hands to improve; more souls to be accountable for. These things made me, as I said, fear and tremble."

We have not room here for the case of Mr. Fuller; nor for that which the church after-

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* We here behold what the author of the *Velvet Cushion* calls the *Religion of Barns*;—an appellation which also suited that of the Waldenses, and of the primitive Christians.

The last sermon which Mr. Fuller preached was on April 2, 1815, from Isaiah, lxvi. 1, 2. "Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

"If God overlook the heavens and the earth, the work of his own hands, in order that he may look on his despised servants, surely he will not be detained from looking upon them by the most magnificent building erected by men. Christians, worshipping God in a barn, are themselves 'a building fitly framed together, and grow unto a holy temple in the Lord; in whom they are builded together for a habitation of God through the Spirit,' Eph. ii. 21, 22. The same apostle also says, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' 1 Cor. iii. 16. 'It is a dangerous thing to despise the servants of God; for the Lord is their avenger.' 1 Thess. iv. 6."

wards drew up for themselves; nor for the opinions of the arbitrators; nor for the advice given by the umpire, Mr. Robinson of Cambridge; nor for the remarks upon the whole proceedings by Mr. Hall; &c. Suffice it to say, that Mr. Fuller concluded to stop at Soham another year.

In October, 1782, he came with his family to reside at Kettering. In the preceding August, he wrote to a friend as follows: "* * * * * The most unfeigned sorrow, I believe, prevailed in almost every heart. For my own part, I found it exceedingly difficult to go on in preaching, and to keep from weeping quite out. I hastened, as soon as worship was over, to get alone, and there to give a full vent to all my sorrows. We had a private evening meeting, which was more trying to me than the day. I saw a spirit in the church in general, which had I seen half a year ago, I could never have left them come what would, whatever I do now. I went home to my house with a heart full of distress, and my strength nearly exhausted with the work and weeping of the day.*

"The next day, August 12, I devoted to fasting and prayer, and found special outgoings of heart, and encouragement to pray from many scriptures. I scarcely remember such a day for tenderness, and importunity in prayer in my life. Two days after, I felt my spirits all the morning exceedingly depressed; but I got alone, and found a heart to pray, with, I think, greater importunity than I had done before. It seemed as if I must have my petition granted, or I could not live. The last sabbath was a tender day, but not like the sabbath before.

"Truly, Sir, nothing but the thoughts of an open door for greater usefulness in Christ's cause (surely this is not an illu-

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* Is not this a practical comment upon Philip. i. 7, 8? "Even as it is meet for me to think this of you all, because *I have you in my heart*;—for God is my record, *how greatly I long after you all in the bowels of Jesus Christ.*" And upon 2 Cor. vii. 3? "Ye are in our hearts *to live and die with you.*"

There was much in the church at Soham to engage his affection. "During the little while," say they, in their case, "he hath preached the word among us, about thirty have joined us. Out of these, about twenty were converted under his preaching. Four were baptized and added in the last year. And we hope the word hath been blessed to the conversion of several more, to whom we are ready to say, 'Come in, ye blessed of the Lord; why stand ye without?'"—And again, "On July 12, our pastor told us, that we must expect his departure from us. A mournful day was that! That word, 'to see his face no more,' sounded in our ears so much, that it caused our hearts to be full of sorrow, and the tears to gush out on our cheeks. 'There were weeping and lamentation heard that day in Israel!' We are all well satisfied with his preaching, and have no itching ears to hear any other preacher when we can hear him. This is fairly seen from some of our brethren, who live six or seven miles off, and have a convenience of hearing a great deal nearer. Some live about two miles off, where the gospel is preached. Yet these, with many others, scarcely ever miss coming all weathers. We think this shows love to him, and to what is delivered by him."

sion) and my having been so much engaged to pray for the coming of Christ's kingdom, could have kept me from dropping all opposition, and yielding to the church's desire."

In another letter, he says, "My mind is not happy, yet not so distressed as it has been. I do hope the hand of God is in all this. I feel a secret longing to have my time, my soul, my all, devoted to Christ's interest, in some respects different from what I can here."

How these desires have been fulfilled, let the plains of India tell!

On the seventh of October, 1783, he was set apart to the pastoral office over the church at Kettering. He received a second charge from his revered father, Mr. Robert Hall, of Arnsby, from the last words of Paul to Timothy, *The Lord Jesus Christ be with thy spirit.** Mr.(now Dr.) Ryland addressed the church.

On the second of April, 1792, died his friend Mr. Beeby Wallis, in whose house some of the most early meetings were held relative to the Mission to India, and in which the Society was formed.

The following Epitaph for him, was written by Mr. Fuller.

KIND sycamore, preserve, beneath thy shade,
The precious dust of him who cherish'd thee:
Nor thee alone; a plant to him more dear
He cherish'd, and with fost'ring hand uprear'd.
Active and generous in virtue's cause,
With solid wisdom, strict integrity,
And unaffected piety, he liv'd
Beloved amongst us, and belov'd he died.
Beneath an Allon-Bachuth Jacob wept:
Beneath thy shade we mourn a heavier loss.

Mr. Fuller's first wife died on the twenty-third of August in this year. She was an excellent woman.

On the thirtieth of December, 1794, he married his second wife, Miss Ann Coles, daughter of the Rev. William Coles, of Ampthill. She was dismissed in May, 1795, from the church at Maulden, to that at Kettering, of which she is now a member. Her affection and prudence greatly contributed to his happiness.

It was in the year 1792, that the Baptist Missionary Society was instituted, in which he undertook the office of secretary, how laboriously and successfully he discharged the duties of that office for twenty-three years, by long and painful journey's, by incessant preaching, and by his admirable writings, our readers must very well know; but we mean not to enter into particulars of this (confessedly the most important) part of his life, as this will be done hereafter.

The following *extract* of a letter from himself to Mr. Burls, contains a specimen of his persevering labours in this great work, in which he spent so many years of his valuable life, and in which, that life was at length sacrificed!

Kettering, May 11, 1814.

"I have much journeying before me; first, to Olney and Bedford next week; then to the association at Leicester, in Whitsun-week; then into Essex,

* Mr. Fuller delivered the funeral oration for Mr. Hall, March 17, 1791; as did the son of that great and good man for Mr. Fuller, May 15, 1816. Dr. Ryland preached the funeral sermon for both.

on June 6th, where I must be at a Missionary Meeting of that county, at Bocking, on June 8th, and collect what I can between that and our London Annual Meeting, which I suppose is on Wednesday, 22d of June; then I must return and be at Kettering by the 26th, which is our Lord's supper day. Then I must set off and be out all July in the North of England, *viz.* the first sabbath at Liverpool, second at Manchester, third at Leeds, fourth at Newcastle, and fifth at Hull. May the Lord strengthen me for these labours!

Affectionately yours,

A. F.

We hasten to the concluding part of his life. The following is an extract of a letter, dated October 20, 1814, to a young lady, member of an Independent church, who resides not far from the borders of Wales: "It was addressed," says she, "in his own kind words,—to the child. Every line of his letters was valuable to me; so also was his blessing, which, when he took leave of me last at * * * *, he laid his hand upon my head and gave me. May that prayer be heard and answered. Amen."

"Kettering, Oct. 20, 1814. * * * * * On my return from London to Kettering, I had a very serious attack of an inflammation in the liver, from which I have not yet recovered. (This attack was after his morning sermon, on Lord's day, September 4. He was unable to attend in the afternoon.) I have preached only twice for the last five or six weeks, but am gradually, though slowly, recovering. Since I was laid by from preaching, I have written out my sermon, and drawn up a memoir, for my dear brother Sutcliff, which is just gone to press. Your partiality for the memoir of dear Pearce, will insure me one reader, at least, for that of Sutcliff. I hope the great and good Mr. Charles (of Bala) will find some one who will do justice to his memory. Mrs. Sutcliff died on the 3d of September, less than eleven weeks after her husband. Death has swept away almost all my old friends; and I seem to stand expecting to be called for soon. It matters not when, so that we be found in Christ."

In March, 1815, his death evidently drew near. He was, however, at the ordination of Mr. Mack, as pastor over the church at Clipstone, twelve miles from Kettering, on the twenty-ninth of that month, and addressed the people from 3 John, 8. His last sermon was preached in his own pulpit on Lord's day afternoon, April 2.

In a letter to a friend at Kettering, who was prevented by illness from visiting him, he thus writes, April 19. "I am ordered to go next Monday for Cheltenham. I should be happy to come and see you before I go; but whether the weather and my affliction will permit, I know not. When I shall return is uncertain. The Lord's supper must be suspended. My times are in the Lord's hand: but to me all is uncertainty."

In prospect of his dissolution, he wrote to Dr. Ryland the

letter which appeared in our number for last month.

On the afternoon of the same day, he told a deacon of the church, that his bodily depression was so great, that he appeared to himself as if he could not live. His friend replied, "I do not know any person, Sir, who is in a more enviable situation than yourself; a good man on the verge of a blessed immortality." He modestly acquiesced. He then lifted up his hands, and exclaimed, "If I am saved, it will be by great and sovereign grace," which last words he repeated very emphatically—"by great and sovereign grace."

His dear friend, Mr. Burls of London, saw him the day before his death; but, on account of his almost unintermitted bilious vomitings, with which he had been afflicted for some days, he could scarcely speak to him.

A few days before this, he said to his son, Mr. John Fuller, "All misery is concentrated in me." "Bodily misery only, I suppose, father?" answered he. "Yes," said he, "nothing else."

On the morning of the Lord's day on which he died, he said to one of the family, just loud enough to be heard, "I wish I had strength to worship with you." From eleven till about half-past eleven of that morning, he was engaged in fervent prayer. He sat up in bed, and, at the close, fell back, and in five minutes expired. His daughter, Mrs. Levet, distinctly heard the words, "Help me," whilst he was praying. His hands, at his death, were clasped as in prayer.

Thus expired Mr. Andrew Fuller; a man, unpolished in his manners, but kind and benevolent in his disposition; who paid no reverence to greatness, unless it was accompanied by goodness; who would have exercised all the faithfulness of a Latimer to an irreligious Henry; but who behaved with all the sweetness of a Melancthon, or a Sutcliff, to the bruised reed, and the smoking flax; a man, in whom the intellectual vigour of a Johnson, was united with the indefatigable industry of a Gill; and whose name will be transmitted to the latest posterity, in union with those of Carey, and the other chieftains of the Indian band.*

We have been favoured by Mr. Toller, with an extract from his sermon, on the occasion of Mr. Fuller's death, which we insert as an appendix to the preceding memoir.

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* Since writing the above, we have received the following extract from the minutes of the British and Foreign Bible Society:

May, 22, 1815, this committee learn, with deep regret, the decease of the late Rev. Andrew Fuller, Secretary to the Baptist Missionary Society; and, impressed with a sense of the valuable services rendered by that excellent individual, in promoting the translation and publication of the Scriptures in the East, desire to unite their condolences, on this afflictive event, with those of their Baptist brethren, to whom he was more particularly allied; and of the Christian world, by whom his memory will deserve to be held in affectionate and grateful veneration.

EXTRACT

FROM THE

Rev. Mr. TOLLER'S SERMON,

AT KETTERING,

Lord's Day Morning, May 14, 1815.

1 Kings, xiii. 30,

"ALAS! MY BROTHER!"

(Communicated by Mr. Toller, to Mr. Newman, of Stepney.)

With regard to the much respected friend and Christian Minister, lately removed, it might appear unbecoming and indelicate in me to enter far into his character and case, particularly as this will be done to so much greater advantage on the approaching day; but thus much I could hardly satisfy myself without advancing on this occasion.

I trust I am sincerely disposed to join in the general and just tribute, which his friends and the public are disposed to pay to his abilities, his sound sense, and solid understanding; and to his unwearied diligence and unconquerable ardour, in supporting and pursuing the interests of the best of causes; and that, not only in the common duties of his profession, but more particularly in the propagation of christianity in the foreign climes of India. Perhaps no individual, next to the unequalled *Carey*, no individual at least at *home*, has done so much to promote that cause; and, considering the few advantages of early education which he enjoyed, the eminence to which he has risen, the influence he had acquired, and the means of usefulness which he has collected and secured, are so much the more extraordinary, and reflect the greater credit on his memory. The variety and compass of his writings, though all bearing on one grand point, yet serve to shew what sheer abilities, sound principle, ardent zeal, and persevering application can do. I have read his works, (some of them more than once,) with much satisfaction, and, I trust, some improvement, —that that improvement has not amounted to more, ought to be attributed to myself. I have not a doubt but that they have been of real and extensive use in the christian church, in support of the radical principles of evangelical religion, and will continue to be so after his dust shall mingle with the clods of the valley. It is a satisfaction to me to reflect, that, in the great leading views of vital christianity, he expresses very nearly my own sentiments; though it is not to be expected that persons who think for themselves on sacred subjects, should, in every point, "see eye to eye;" you will not therefore expect, that I should profess myself able to subscribe to every article in his theological creed; still, however, it is a pleasure to me to reflect now, that differing only on points of subordinate importance, wherever that was the case, we always *agreed* to differ.

Though living in the same town, engaged in the same profession, and that under the banners of different denominations, for about thirty years, I do not recollect that ever an angry word passed between us, or a single jar occurred, by our means, among our respective

connections; at the same time, I would not mention this in the spirit of a vain compliment, either to him or to myself, but desire to be deeply sensible of a thousand deficiencies and errors in other respects; nor would I be understood, in a servile spirit of fulsome flattery, as representing him as a *faultless* character, or holding him up in all respects as a model of the christian temper and disposition; for, alas! of whom can you say, "be ye followers of him," unless you insert the restrictive clause, so far as he was a follower of Christ."

While, then, I think him an eminent loss to his family, a general loss to society and the church of Christ, and, perhaps, an irreparable loss to his own denomination, I trust I can, with truly christian cordiality, follow him up to the footstool of his Master's throne, and congratulate him on that "well done good and faithful servant," which I have no doubt he has received.

I conclude, with remarking, that in no one point, either from his writings which I have read, or the sermons I have heard from him, or the interviews and conversations I have had with him, in nothing can I so fully join issue with him, as in the manner of his *dying*. Had he gone off full of rapture and transport, I might have said "Oh let me die the triumphant death of the righteous," but it would have been far more than I could have realized or expected in my own case; but the state of his mind towards the last, appears to have been, if I may so express it, "after my own heart." He died *as a penitent sinner at the foot of the cross*. At my last parting with him, I shook hands with him twice, and observed, with some emotion, not expecting to see him more, "we have lived harmoniously many years in the same place; I trust we shall one day meet above." I think the last religious sentence he dropped to me, was, "Looking for the mercy of our Lord Jesus Christ to eternal life." He said to a young minister, "I have no religious joys, but I have a hope, in the strength of which I think I could plunge into eternity." Being reminded of his missionary labours, he replied, "Ah! the object was unquestionably good," but adverted to the *mixture* of motives, to the influence of which we are liable in supporting the best of causes; and to another friend, who was congratulating him in a similar style, he replied, "I have been a great sinner, and if I am saved at all, it must be by great and sovereign grace." Here the dying minister—the dying friend speaks all my heart; here I come nearer to him at his death, than I have ever done through the whole course of his life. The testimony of a christian conscience is at all times invaluable; but, in the dying moments of a fallen creature, it can afford no more than auxiliary support; the grand prominent hold of the trembling soul, must be "*the golden chain that comes down from heaven*." 'Tis the immediate, personal, realizing application: 'tis the broad palpable hope of salvation for penitent sinners,

through the riches of divine grace in Christ Jesus our Lord, that throws every thing else into the shades. 'Tis not the voice of congratulation on the best-spent life, (however just,) that is most acceptable, in those awful moments, to pious minds; *that* is often heard with trembling diffidence and conscious apprehension, of contaminating motives and counteracting defects. The sweetest music, in the ears of expiring piety, must be struck from another string; "This is the record, that God hath given unto us eternal life, and this life is in his Son." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

In all probability, my bones will be deposited not far from *his:* God grant that I may die in the same temper, and the same hope; and that our spirits may be united in the day of the Lord! Amen.

ORDINATION SERMON.

(Continued from page 236.)

Secondly, I would apply myself to those, whose souls are now about to be committed to the care of that servant of Christ who is now to be ordained to the pastoral office in this place.

Beloved brethren, and dear children! it is your immortal souls that are the precious treasure, which the great Creator and Saviour of souls seems now to be about to commit to the care of him, whom you have chosen to be your pastor. And, indeed, it is a great charge, wherein he ought to use his utmost care and diligence, that you may not be eternally lost. But if your pastor should exercise such that you may be saved, surely you ought to take care for the salvation of your own souls. It nearly concerns *him,* that you should be saved, but much more nearly does it concern *you.* Let your minister be ever so careful and watchful, if you take no care for yourselves, his faithfulness and diligence will signify nothing, unless it be to harden you, and aggravate your damnation, in such a case, the more care and pains he takes for your salvation, the greater will your eternal misery be; for all will only be a savour of death unto death. Those people are likely to sink deepest into hell, hereafter, who go to hell from under the care of the most faithful ministers, with whom the most pains are taken to save them from going to hell. The preciousness of your souls has now been made use of, as an argument with your chosen pastor, to take care for your salvation, but much more may it be used as an argument with you, to seek your own salvation; for therein lies the preciousness of your souls, in their being of infinite worth to yourselves, appearing in the infinite loss you will sustain, if they are lost; and your infinite gain, if they are saved: herein lies the preciousness of the soul, of which Christ speaks, in Matt. xvi. 26. "For what is a man profited, if he gain the whole world, and lose his own soul?

or, what shall a man give in exchange for his soul?"

It is not only your minister that is concerned in the work that he is to perform among you, but *you* also are infinitely concerned in the account that he has to give of the discharge of his office among you. You must, all of you, hereafter, meet your minister at the judgment seat of Christ, and if then it shall be found, that he has been faithful, and that you have made an ill improvement of his ministry, and so failed of the grace of God, the sight of the devil will not be so terrible to you, in that day, as the sight of your minister, for he will rise up in judgment against you; and your pastor, that above all other persons in the world, excepting yourselves, is concerned to effect your salvation, will then, above all other persons, appear against you, and condemn you. But how joyful will it be to you, as well as to him, if he renders his account with joy, for these reasons, that he has been both faithful and successful with respect to you, and appears with you in glory at the right hand of Christ, and has to say to the great Judge, concerning himself and you, "Here am I, and the children thou hast given me." What a joyful meeting of ministers and people will there be! and how will they be each other's crown of rejoicing! But if your souls perish, you will be present when it shall be required, by Jesus Christ, of your minister, to give an account of such and such souls that are lost, which were committed to his care, and how dreadful will it be to you, if you shall then hear him boldly, and truly say before the judge, "Lord thou knowest I have sincerely and faithfully strove for their salvation; I have not been slack or negligent towards them; I have earnestly watched for their souls, and diligently and unweariedly used all the means with them that thou didst appoint: they perished not through my neglect, but through their own obstinate negligence and wickedness." In such a case, your minister will be acquitted and justified, but *you* will be condemned with a most aggravated condemnation, and your blood will be upon your own head, Ezek. xxxiii. 2, 3, 4. "Son of man, speak to the children of thy people, and say unto them, when I bring the sword upon the land, if the people of the land take a man of their coasts, and set him for their watchman, if when he see the sword come upon the land, he blow the trumpet, and warn the people; then, whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head." The good account your minister has to give of his own faithfulness, will increase the displeasure of the Judge towards you. Luke, xiv. 17. "So the servant came and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly," &c.

And if you would have the account which your minister has to give of his own faith-

fulness concerning you, to be profitable and joyful to you, do not neglect your duty towards him. Endeavour, by all the means in your power, to put him under the best advantage, for serviceableness and success, among you. Do what you can to encourage his heart, and strengthen his hands. This I know to be a thing of vast importance, as you would have your pastor to be a blessing to you, and the successful instrument of the salvation of your souls, and the souls of your children. Therefore, suffer me to be a little particular on this head: I may be the more bold to you, as you hitherto have been of the flock that Christ has committed to my care, and I hope some of you my spiritual children; therefore, my beloved children, I counsel and warn you.

If you would meet your minister with comfort another day, do not neglect what belongs to you, as to his support; so as to enable him to carry on his work without distraction, and to give himself wholly to the business of seeking and promoting your eternal welfare and happiness, and that of your children, without being disheartened by the difficulties and hinderances of straightened circumstances, or being diverted by exercising care, and taken off by involving himself in worldly business, for his necessary support. While we are in the body, our heavenly Father knows that we have need of these things, and the way he has provided for ministers' supply is, by their partaking of the temporal good things of the people to whom they minister spiritual things. See 1 Cor. ix. 4. to the 14th verse, and 1 Tim. v. 17, 18. 2 Tim. ii. 6. Gal. vi. 6.* Christ would not have ministers' time and thoughts taken up about providing temporal good things for their own support, but would have them wholly provided for by their people. Matt. x. 9, 10. "The workman is worthy of his meat." Agreeable to these directions which he gave to the twelve apostles, are these which he gave to the seventy. Luke, x. 7. "The labourer is worthy of his hire."

You see what great care Christ has taken in this matter, and how full and abundant the scripture is, in commands and directions concerning the support of ministers. I know you are small, and, in your new beginning at this place, are not so able as many congregations'; but if we give credit to the word of God, to support your pastor well and comfortably is not the way to be poorer. Prov. iii. 9, 10. To give to the Lord is not the way to be poor, but the way to be supplied by the Lord. Christ is not now, personally, and in his human nature here upon earth, to be supported by temporal

* These passages were printed at length in the original Sermons, though omitted here. Yet some in our churches have need to read them, and think more closely upon them than they have yet done, who pay more to their *shoe-cleaner*, in the course of a year, than to their *minister*.

good things from his disciples, as once he was. But though he is now gone from hence into a far country, yet he has not now left his disciples without opportunity, in this way of shewing their love to him; for there are two sorts of persons that he has appointed to be his receivers, viz. his indigent members, and his ministers. As of old, God appointed the poor and the Levite to receive the tithes and the other offerings that were made to the Lord. Deut. xvi. 11, 14. xiv. 28, 29, xxvi. 10—12. What is given to ministers is a sacrifice to God, and so the apostle represents what was sent to him by the Philippians, (iv. 18.) "Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." And Christ, when he sent forth his disciples to preach, and had directed that they should take no provisions for themselves, because the labourer is worthy of his reward, says, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me," Matt. x. 40. And since, what is given to your pastor is given to Christ, you may be assured that you cannot consult your temporal, as well as spiritual interest better, than by liberally supplying him; for he that lendeth to the Lord shall be repaid again, with large interest. And as to your ability, if there be but a cheerful, ready mind, the greatest difficulty is got over; if you find this, there is no doubt but that God will make the duty of supporting your minister, in other respects, easy to you. God loves a willing offering, and a cheerful giver; if you will do your part, in opening your heart and hands, God will do his part in finding you wherewithal. But if a people grudge what they do, are always full of fears how they shall pay their rates, and excessively cautious, lest they should run themselves into difficulty, and straighten themselves and their families by giving to Christ, it is no wonder it proves difficult: it is the way to meet with nothing else but difficulties in their outward circumstances, for, "There is that scattereth and yet increaseth, but to withhold more than is meet tendeth to poverty." Prov. xi. 24.

The Jews, in the days of the prophet Haggai, were few in number, and were in difficult and straightened circumstances, and they made it an excuse, why they should not be at the expense of building the house of the Lord, and of setting up his worship, and so for a time neglected it, and in the meanwhile, none of their affairs prospered; they sowed much, and brought in little; they ate, but had not enough; they drank, but were not filled with drink; they cloathed themselves, but there was none warm; and he that earned wages, earned wages to put it into a bag with holes. They looked for much, and, lo! it came to little, and the heaven was stayed from dew, and the earth from her fruit. Hag. i. So in the days of Malachi, it was a time of scarcity, and the people thought themselves

thereby excused from paying their tithes, for the support of the Levites, and so robbed God of his due: but got nothing by it, for God cursed them with a curse; they made that scarcity and want the excuse for their backwardness to support God's ministers, which was its punishment, and God tells them by the prophet, that if they would cheerfully do their duty, in that respect, it would be a sure way to have their wants plentifully supplied. Mal. iii. 1—9. "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." What can God say more to encourage a people cheerfully to run the venture of expending what is necessary, for the comfortable and honourable support of the ministry?

And here let me warn you, in particular, that you do not only do pretty well by your minister, for a while, at first, while the relation between you and him is a new thing, and then, afterwards, when your minister's necessities are increased, begin to fail, as it too frequently happens.

Some may be ready to say, It is no wonder ministers should be forward to urge such a duty as this, wherein their temporal interest is so much concerned; a covetous disposition will make them love to harp upon this string. I have not been much in insisting on this duty in my own pulpit, where it would especially concern my own temporal interest, and blessed be God, that I have had no more occasion. But whatever any judge of the secrets of my heart, with regard to the principles by which I have been influenced, in what I have now said; it is enough for you, to whom I have spoken, that I have demonstrated what I have delivered to be the mind of God; and also, if there be any truth in his word, that what I have recommended is not only for the temporal interest of your minister, but also for your own interest, both temporal and spiritual.

Another article of advice that I would now give you, is, to beware that you do not weaken your minister's hands, and wound yourselves, by contention. You are but a small people, and you will be a very foolish people, indeed, if you are divided against yourselves. Contention among a people hinders all sort of comfort and prosperity, either of soul or body; it makes them a torment to themselves and to one another; it puts them every way under disadvantages, and weakens the whole body, like a consumption.

There are two sorts of contention, against which I would warn you.

(1.) Avoid contention among yourselves about your own temporal affairs. This will exceedingly tend to render a minister's labours ineffectual; and is what greatly damps the spirit

and discourages the heart of a minister, to see his people divided into parties, and envying one another, and entertaining mutual prejudices, jealousies, and grudges, and so backbiting and reproaching one another, and carrying on secret plots and designs against one another.

(2.) Avoid quarrelling with your minister in matters of church discipline. This is a common thing, but a most unchristian thing, which tends greatly to weaken the hands of a minister in the whole of his work, and to render all to no purpose. The exercise of the discipline of God's house is the most difficult part of that great work which a minister has to do, and it becomes a christian people, to their utmost, to strengthen their minister's hands in this difficult business; and to say, as the people said to Ezra the priest, with respect to the affair of purging the church of Israel from the scandal of those that had married strange wives, Ezra, x. 4. "Arise; for this matter belongeth to thee; we also will be with thee: be of good courage, and do it."

To conclude, if you would have your minister successful among you, and a blessing to you; and if you would be a happy people, then love one another, and love your minister. There are some professors in some of our towns, that are antiministerial men; they seem to have a disposition to dislike men of that order; they are apt to be prejudiced against them; to be suspicious of them, and to talk against them; to be unkind and unfriendly towards their own ministers, and to make difficulties for them. But I do not believe there is a true christian upon earth that is of this character; on the contrary, the feet of them that bring good tidings, and publish the gospel of salvation, are beautiful in the eyes of the true children of Zion; and every one that receives Christ, and whose heart is governed by a supreme love to him, has a disposition to receive, love, and honour his messengers. It was the distinguishing mark by which God manifested the person he had chosen to be the wife of Isaac, that type of Christ, that it was the damsel that should give the kind and friendly entertainment to Abraham's servant, or steward, who was sent to espouse her, and bring her home to Isaac, and who therein was a type of the gospel ministry. See to it, that you thus entertain the steward of the house of God, who comes on this blessed errand to you.

If you and your minister thus live in peace, it will be the way for you to be a happy society; to flourish and prosper with all manner of prosperity; to have Christ dwelling among you; and for things to be brought to so blessed an event at last, as that he who is the great Shepherd of the sheep, who purchased the souls of men with his blood; and your pastor, who has the care of your souls committed to him; and yourselves, and your children, should all rejoice together in another world, agree-

ably to John, iv. 36. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together."

THE ALLIANCE OF INFIDELITY AND SOCINIANISM.

My Dear Friend,

The subject of your last letter has much occupied my mind. You avow your unqualified belief of revelation, and express your decided opposition to infidel principles, but unite with both a declaration of partiality to what you call unitarian sentiments. You are much conversant with the deistical controversy, and have perused the best writers on it, in the English and German languages. It surprises me, that my friend, who is so acute and penetrating, has not observed the proximity of socinian and deistical views. This proximity must surely have escaped your notice, or you would have embraced your present sentiments with greater caution. My regard for your welfare,—my desire to draw you from the whirlpool of error into which I believe you have fallen, compels me to perform an unpleasing task, in stating the alliance of infidelity and socinianism, in several momentuous particulars—

I. Socinianism undermines the *necessity* of revelation. That the all-wise God should impart his will to us by extraordinary means, and, to accomplish this, should raise up a succession of inspired writers, supposes that ordinary means are insufficient. And any system which teaches that the knowledge of salvation is attainable by the strength of reason, or the dictates of nature, is hostile to the *necessity* of revelation. But, my dear friend, socinianism, to which you lean, looks very coldly on the great principles, on which the necessity of a revelation from heaven must rest.

1. She denies human depravity. She does not credit, that all men are born children of wrath, dead in sins, and alienated from the life of God, from their ignorance. No, in her creed, men have suffered little from the fall of Adam, and are able to keep themselves from wilful transgression, and to perform the duties, to God and man, enjoined in the divine law. Men are such as God has made them, and are criminal in his sight, only when they comply with appetites, which ought to be rejected, and with examples which ought to be shunned.—If such be the condition of human nature, the Bible may be useful, but cannot be necessary to our eternal interests. Pause, my dear sir, and consider whether the whole frame of christianity does not involve the humiliating fact, that men have destroyed themselves, so that, without regeneration by the Spirit, and justification by the faith of Christ, none can be saved.

2. Socinianism allows the sufficiency of natural religion

to lead men to the enjoyment of the divine favour. I grant you that nature and providence do reveal, to every creature, the power and godhead of their Author. And the work of God's law is so deeply written on every heart, that all men know, or may know, the essential differences of moral good and evil. If the character of the Supreme, and the rule of duty, were not thus unequivocally made known to them, men could not be accountable to their Maker, nor the subjects of retribution in another world. But if men by nature, can follow the light which shines in God's works, and can fulfil the law written on their hearts, so as to please their Governor and Judge, the atonement and Spirit of Jesus Christ may be dispensed with, and that book which reveals them, may be unknown with perfect safety.*

3. Socinianism exalts reason even above revelation. Is it not so when she employs reason not merely to examine the evidences of revelation, and to ascertain what tenets are there disclosed, which are legitimate and commendable exercises, but even to *judge* of the truths discovered in the scriptures? Yes, socinianism erects a tribunal for reason, to which all the truths of God's word are summoned, and their claims on our belief are canvassed and decided. Reason, then, is our chief guide, and the inspired volume is a handmaid designed to point out, with all humility, some trifling errors into, which reason, from the imperfections inseparable from all created things, has inadvertently fallen. Beware, dear sir, of mounting the seat of judgment to correct the inaccuracies of revelation by the infallible dictates of reason!

2. Socinianism weakens a part of the evidence on which the truth of christianity is built. As you are a decided enemy to infidelity, I expect you to examine what I advance on this charge with great severity. It shall be stated to you in all the simplicity of friendship.

1. According to evangelical writers, judaism and christianity make constituent parts of one system. The altar, the sacrifice, the priest, the temple, the incense, under the law, were shadows of the priesthood of the true Messiah. They were shadows of a *substance* to be found in the sufferings and mediation of God's Son. Now, socinianism, by denying the atonement and intercession of Christ, sets aside the correspondence between the ceremonial law and the work of the Redeemer; removes the truth of the figure, the original of the prophetic profile, the substance of the jewish shadows.—She destroys the grand uniting links of that chain which binds together the Old and New Testament churches.

2. The miracles of Christ and his apostles are another

* They can, if they will; but their depravity consists in such a radical love of sin, and hatred of God, as Divine Agency alone can cure.

evidence of their inspiration. One class of these miracles is the expulsion of demons from the bodies of men. You need not be informed, my dear sir, that some leading socinians have adopted such sentiments respecting demoniacs as are, at least, hard to be reconciled with the plain language of the New Testament. Is not our Lord introduced, in the gospels, as "addressed by these depraved spirits, who tremble before him, deprecate his wrath, and submit without an attempt to resist the decisions of his power." When this apostle, John, gives an epitome of his Master's undertaking, is not this his style,—"the Son of God was manifested to destroy the works of the devil." Infidels laugh at the devil and hell, and demoniacs, modern illuminati, look down with contempt on the ignorance and fanaticism of a Jewish Carpenter, who cast out demons from the bodies of his countrymen. They place the narrations of the evangelists, on this topic, upon a level with popular tales of fairies, and witches, and apparitions—beware, sir, of the scorner's chair! and socinians should seriously consider, whether, by their forced comments on the evangelists, they do not expose themselves to the sneer of the deist, for impenetrable obscurity, or popular error.

III. Socinianism attacks the very life and soul of revelation. If the scriptures be a revelation from heaven, and be the standard of faith and practice, *inspiration* must, necessarily, be the basis of this authority. Remove this, and the scriptures fall to a level with the compositions of pious and intelligent men; of their superiority to all other writings, in the decisions of truth and duty. Let a man's faith in the inspiration of the sacred volume be shaken, and he is launched into a boundless ocean of conjecture.

Some writers admit a partial, and explode a plenary inspiration; the thoughts were suggested by the Spirit; the language was the offspring of mere human intellect and taste. Others contend that the *facts*, and the leading doctrines, were communicated by the divine Spirit, but that the minor parts, the reasonings, the deductions, the exhortations, were mingled with the imperfections of their authors. By the aid of a critical apparatus, they often excommunicate a stubborn text, or paragraph, or chapter, which cannot be melted down in their theological crucible. If such things be so, how shall plain illiterate men separate the uninspired from the inspired parts of the scriptures; the *mind* of God, from the blunders of his penmen? Some modern critics have done more service to the pride and sophistry of infidelity, than can be expressed in moderate terms of disapprobation.

Socinianism injures the majesty of revelation in another way. It admits christianity as a whole, and explains away every part in detail. The unity of the Godhead is credited; the Trinity rejected: the divinity of the Redeemer denied; his humanity defended: the righteousness is separated from

the obedience, and the atonement from the sufferings of Christ: the total depravity of the heart, and the necessity of the generation by the spirit: the impossibility of justification by the works of the law; the reality and glory of justification by faith in the work of Immanuel: the security of all who believe these, and such tenets which are interwoven in the texture of the sacred scriptures, are rejected as the offspring of human invention, and the result of corruptions, long prevalent among the professors of christianity.

The great religious tenets of an enlightened theist, and a hardy socinian, are nearly the same. They unite in their views of the character of God; the condition of men; the terms of acceptance, and the necessity of retribution in a future world. The minutiæ, connected with their general topics, may be subjects of discussion: and the *evidence* on which their respective creeds are founded, is different. But their general system is the same:—built, by the one, on the dictates of reason only, and, by the other, on the united dictates of reason and scripture.

IV. Socinianism weakens the sanctions of revelation. "Go," said the founder of christianity, "preach the gospel to every creature: he that believes, and is baptized, shall be saved; he that believeth not, shall be damned." When the apostles went forth, to execute their commission, they proclaimed war against every system of idolatry and philosophy in the gentile world, and firmly stated, that the gospel had exclusive claims on the faith and obedience of men. "To us there is *one* God, and one Lord." "Neither is there salvation in any other." "If he who despised Moses' law, died without mercy, of how much sorer punishment shall he be thought worthy, who tramples under foot the blood of God's Son." They boldly declared, that *none could* escape, who even neglected the great salvation. Does socinianism repeat these primitive declarations? No; she faulters—pauses—stammers—hesitates—questions if any can be *lost*, eventually, under the government of so gracious and merciful a God. If I am not much mistaken, your favourite authors do deny the *eternity* of future punishment. But if you once admit, that even the sinners who now die in their sins, and die in actual rejection of the Saviour, shall finally be delivered from the pains of hell, and be brought by any, the most circuitous route, to the presence and enjoyment of the great Redeemer, you strip the law of all its terrors, and rob the gospel of all its distinguishing characters. The gospel is no longer *salvation*, no longer a *remedy*, seeing that men who reject it shall finally enter the realms of infinite and eternal bliss. Do weigh seriously and candidly the above statement, and, if it be on the whole tolerably fair and correct, retrace your footsteps without delay, abandon your new associates, and return into the good old paths, that you may find rest to your soul. L.

Miscellanies.

MR. EDITOR,

THE following minute description of a widow's burning with her deceased husband, has been communicated to me by Mr. Lawson, of Serampore. He, with several of the mission family, was present at the melancholy spectacle.

I would fain hope, that the publication of this case, in addition to many preceding ones, will not be lost on a commiserating public, I might say on a British public; for, comparatively speaking, they only view these things as they deserve. I would hope, that ere long, the British legislature itself will interpose on behalf of our Asiatic subjects; for, as the solemn sanction of the law is necessary ere this immolation can take place, it cannot be a boon too great for humanity, to ask that a negative should be put to all such applications. "If leave cannot be obtained for burning the widow alive, what would be the consequence? The nearest relation will lay down his burning brand, and reply, with the greatest *sang-froid* "Why, then, we must burn the dead body alone, that is all."

If the thing be taken up by wise and prudent men, and firmly persevered in, the object of our desire must be obtained, and the blessings of the widow and the fatherless, of those that are ready to perish, will come upon us, down to the latest generations.

I am, Mr. Editor,
Yours, respectfully,
WILLIAM JOHNS.

Birmingham, Feb. 20, 1815.

PARTICULARS
OF A
WIDOW BURNING ALIVE
WITH HER
DEAD HUSBAND.

On Friday morning, July 1st, 1814, about six o'clock, Mr. John Marshman gave me the information, that a woman was just going to be burnt with the corpse of her husband. I agreed to accompany him, to witness a scene, from which a missionary cannot retire without more compassion for souls, and a deeper conviction that the Gospel is a real blessing to India, notwithstanding the opposing sentiments of modern times.

We hastened to the spot, fearing we should not be in time to see the whole of the preparatory ceremonies; but, on our arrival, we found that the order from some petty native magistrates had not yet been granted, *without which the poor woman could not legally put herself to death.* The people not being assembled, we had time to rest ourselves, and contemplate surrounding objects. It was near a ghaut, adjoining the estate of the late Rev. Mr. Brown. Many natives were engaged in their different occupations, such as carrying bricks, mending boats, &c. quite unconcerned, as though the circumstance of a woman being burnt alive, was of no moment whatever. Just on the brink of the Hoogley, lay the corpse of the poor woman's husband, covered with cloth. A small branch of the toolsee (a sacred plant)

was placed in a ball of clay at his head. At a little distance lay logs of wood, bamboos, and the dried leaves of the cocoa-nut tree, all which were materials for the funeral pile. Nearer the corpse was a burning brand, kept alive by occasionally supplying smaller sticks and leaves; this was propped up by a cutting hook. To watch this little fire, stood a young man, brother to the deceased. We asked him, why he was at the trouble to watch this fire so carefully, as more could readily be procured? He answered, that he was obliged to bring their own fire, as *no one would give fire on such an occasion.* This appeared extraordinary. They venerate a woman for burning, and yet will not give fire for the purpose. From this young man we learnt, that his brother had died the preceding day. He lived three or four days' journey from Serampore. His calling was that of an oilman. His connections respectable. He had left home to attend the festival of Juggernaut. The weather was extremely hot; the poor man complained of a severe pain in the head. He had been sun-struck (*coup de soliel*). His wife was immediately sent for, who, on hearing of his situation, cried out, perhaps in the excess of grief, "If my husband dies, I will eat fire;" that is, she would be burnt with him. Thus, as they say, "she is given to God," and she must not retract.

There is a law, lately established, which forbids a woman to burn, if she has a child at the breast. This was the ground of difficulty in her getting leave to burn. Her brother-in-law told us, she had two children; the youngest of them only nine months old. We asked him, "If leave cannot be obtained for her to burn, what would be the consequence?" He carelessly replied, "Why, then, we must burn the corpse alone, that is all!" I thought within myself, that if it be a matter of such indifference to the natives, whether or not they may be allowed to burn their widows alive, it is not probable that the effectual interference of a humane legislature to suppress entirely these human sacrifices, would be attended with any bad consequences.

Understanding that she was not likely soon to obtain *license to burn*, we retired from the disgusting place, sincerely hoping, that as this was the mother of a helpless infant, her death would be prevented. But, about mid-day, we found that the permission had been granted, and on this shocking pretence, viz. "Though the child was at the breast, it *could subsist* without it." We, then, with others of the family, took the mission boat, and again repaired to the spot, to witness, from the beginning of the detestable ceremonies, to the final catastrophe.

The tide being high, our boat came up within three or four yards of the corpse, which was still lying on the bank. A large multitude were hastening towards us, leading the deluded victim to the place of her immolation. Her appearance was striking: in age, about twenty; very agreeable in her person, more so, indeed, than any other I have seen among the natives. She looked stout and healthy; well dressed, and much ornamented with roses, jewels, bangles on her wrists, and a large spot of red paint on her forehead. Her countenance was pensive, yet betrayed no fear; but, at times, I thought I discovered absence of mind; on the whole, she seem-

ed to possess herself. Her mother, who attended her throughout the whole scene, supported her on one side. She was led to the corpse of her husband.

Before I relate the various ceremonies, I will mention one circumstance which affected me much. During the time the poor woman was performing her last gloomy rites, if any thing was heard beyond the general clamour, it was the noise occasioned by the driving the stakes into the ground to form the pile. To me it was a heart-affecting sound, but she seemed insensible to it.

The first thing she did was to uncover the feet of the deceased; then putting her hands in a supplicating attitude, she bowed to the earth, touching the ground with her forehead. Again, she covered the feet, went to the head of the body, and performed the same service. She then sat down by it, and, with a branch of some sacred plant, fanned the face of the dead for about half an hour. Occasionally her mother spoke to her, and put her arms around her neck as if to encourage her. Then again she resumed the fan, and drove away the swarming flies. At length her mother anointed the victim with a preparation, containing turmeric, &c. again she resumed the fanning for a short time longer. Her next act was to descend into the river to receive the benefits of this holy stream for the last time; in doing this, she came so near our boat, that I could have reached to touch her with a walking stick. Several times she gazed full in my face; I, though almost bewildered, thought to myself, 'what if this poor woman should have some latent hope, that I should at length be her deliverer!' but, alas, I had no authority! Her mother, with one or two more, escorted her into the water, and assisted to wash off the ointment with which she had been anointed. Several ornaments of wood, resembling combs, decked her hair. On being led up from out of the water, her linen was changed, and the red spots replaced on her forehead by the mother, who also painted her feet with the same colour. A Bramin now made her sit by him at the water's edge, and read to her certain words from a book, which she recited after him. By her side was placed an earthen vessel, from whence she took something; then filling her hands with water, threw it over her head, which she elevated at intervals in a very expressive devotional manner. Now she returned to the corpse, and again prostrated herself, as before, at the feet and head.

During this time the young man, before-mentioned, was to purify himself in the river, for his was the office to set fire to the pile. His purification being effected, and having returned from the water, the corpse was made to sit up whilst some poured water over it, and others were wrapping it in clean linen.

All things being ready, the multitude flocked to the pile, which was of an oblong square; at each corner was placed a burning lamp; on one side, at a small distance, were two bamboos, having one end of each fixed into the ground. The corpse was laid on the pile; and now arrived the awful moment.—The poor devoted widow had commenced her circumvolutions about the pile. She was to do this seven times. As she walked (though I must say she was *hurried* round) she threw some sugar-plumbs

from a basket which she held in her hand, which were eagerly caught by the multitude. After going round five times, the bramins, as if fearing her resolution should fail, would have persuaded her to ascend, but she said, "No—I must walk round seven times." The next time she came to the spot, they made the same request; still she persisted in going round the seventh time; and then———O that I could describe the scene in a manner to convey an adequate idea of it! she, being helped or rather pushed up by the bramins, mounted, and after standing for a moment, flung herself down by the side of her husband, as I thought, in an agony of despair. Then all was bustle and confusion; two or three *bramins mounted with ropes to bind her to the body of the dead*, which they did in a very brutal manner, putting their knees upon her and drawing tight the ropes, just as is commonly done in cording a package: this was all done in an instant. The poor woman had stretched out her hand over her head, beyond the pile, and, as if to show her resolution, waved it to the populace. On the bramins descending, the two bamboos, before mentioned, were bent over the pile and pressed down upon the corpse and the widow, with all the might which these ministers of superstitious cruelty could put forth. Then a large quantity of dried cocoanut leaves were heaped upon and about the pile, which was no sooner touched by the fire in the hands of the brother of the deceased, than the whole was in flames, forming a vast burning pyramid. To increase the horror, the bramins gave the word, and Hurree-bol, Hurree-bol drowned every other sound. The woman waved her hand for some time after the fire had been communicated. With long bamboos the consuming fuel was occasionally stirred up, and more wood and leaves added to replenish the fire. During the whole, we were so near, that one of the bamboos employed came on our boat; we were now glad to push farther off. On taking another and a last view of the hated spectacle, the flames having subsided a little, we could distinctly see the head and an arm of the man, with one arm of the woman shrivelled and partly consumed. We retired from amidst the howlings of the miserable relatives, almost overcome with feelings which can never be forgotten. O Jehovah! have respect unto thy covenant, for the dark places of the earth are full of the habitations of cruelty!

We are happy to inform the public that, by a late act of the governor-general in council, at Bengal, some resolutions have been adopted, in reference to the burning of widows, which, we hope, will tend to render less frequent such inhuman practices. Still, however, more vigorous measures will be necessary to effect its entire abolition.—Let it be made a capital offence for any bramin, who is convicted of using any influence to persuade a female to immolate herself; and a love for his own life will prevent his trifling with the lives of others.

To the Editor of the Baptist Magazine.

DEAR SIR,

In your Magazine for April, page 156, you have inserted a query respecting the meaning of Isa. lviii. 2, to which no answer has hitherto appeared. As the subject is of considerable importance,

and it is possible the mind of the querist, and of others also, may be perplexed concerning it, I have ventured to transmit the following observations by way of reply. DELTA.

I presume, that no difficulty can be felt respecting the character of the persons here mentioned. It is obvious enough, from the following verses, that they were *hypocrites*. The difficulty then lies in reconciling what is here ascribed to them with their character; in conceiving how ungodly men can truly be said to delight in the ways and ordinances of God. In answer to this, let it be observed,

1. "That the worship and ordinances of God are appointed by him, with reference to a superior ultimate end, and, that their real importance and value consist in their adaptation to answer that end.

2. "That our holiness, in the observance of these ordinances, consists in having the same ends in view, in using them, which God proposed in appointing them: but,

3. "That it is possible to value them highly, and engage in them with great earnestness and delight, in order to answer an end widely different."

Such was the case in the instance before us. The end for which all the institutions of divine worship were appointed, is declared by Jehovah. "I will be sanctified in them that come nigh me, and before all the people will I be glorified."* Let this end be lost sight of, and he indignantly enquires, "To what purpose is the multitude of your sacrifices to me? Have ye offered *unto me* sacrifices and offerings, in the wilderness, forty years, O house of Israel? I hate, I despise your feast days, and I will not smell in your solemn assemblies."† Now it is evident that these Jews had not this end in view. Their design appears to have been to obtain some temporal good, or to avert some temporal calamity. Hence their frequency, earnestness, and complacency in the worship of God, so far from being a proof of their delight in him, served only to shew that they had a very high esteem of themselves; and that when God's ways seemed likely to answer their own purposes, they would condescend to walk in them.

Did your limits allow, it would be easy to illustrate and confirm these positions, by referring to other scripture intances, in which unregenerate men are represented as feeling much complacency in the service of God, or in their ideas of him. Such was the case with the hearers of Ezekiel‡—with the profane Jews in the time of Malachi§—with Herod||—and with those who attend on the ministry of John the Baptist.¶ To the same purpose, also, might be quoted Job, xx. 5. Mark, iv. 16. Heb. vi. 4. But let me proceed to point out a few respects in which such delight is manifestly defective, and wholly differs from that which is experienced by real Christians.

1. It has its foundation in a proud, unbroken heart. This is its proper soil. As long as the worship of God may tend to promote self-interest, or to nourish self-importance, so long will it be rigidly and zealously adhered to.

* Lev. x. 3. † Isa. i. 11. Amos, v. 25, 26. ‡ Ezek. xxxiii. 31, 32.
§ Mal. iii. 1. || Mark, vi. 20. ¶ John, vi. 35.

This was exactly the case with the Pharisees of old, and with those persons described in the text. To such a height did their arrogance carry them, that they presumed to call God himself to account, for not taking notice of their devotions, see v. 3, 4.

On the other hand, that delight in the service of God, which springs from gospel principles, is ever closely connected with real humiliation and self-diffidence. So far from self being exalted thereby, it is invariably depressed. In proportion as we rejoice in Christ Jesus, we shall have no confidence in the flesh.*

2. Such a principle regards the externals of religion; it admires the casket, but knows nothing of the jewel within. If good men are esteemed, it is rather on account of those qualities which render them useful and amiable in the world, than for those in which they bear the most direct resemblance to Christ; rather for the appendages of religion, than for its essence. Ministers will be valued more for their learning, or wit, or eloquence, than for their faithfulness in searching the conscience, and declaring the whole counsel of God. Devotional exercises will be performed, rather for the sake of maintaining credit, or satisfying conscience, than to enjoy communion with God. But the Christian esteems others in proportion as they reflect the image of his Saviour, and can never be satisfied with the most punctual observance of religious duties, unless by them he finds access to his Father and his God.

3. The delight, mentioned in the text, is not the *governing* principle of the mind, nor will it support the soul in the hour of temptation. It has no sanctifying tendency; but, sooner or later, it will vanish before the power of sin and the world. In the instance before us, it was evidently a thin disguise, which ill concealed the rancour of their proud and rebellious hearts. In the case of Herod, though John was respected for awhile, yet that respect proved too feeble to save him, when a licentious woman demanded his life. The Pharisees, with all their fair shew in the flesh, were yet full of ravening and wickedness. In our day, perhaps, it may be possible to find individuals who say much of the pleasure they find in religious ordinances, but whose conduct proves that such enjoyments are quite consistent with a loose and inconsistent deportment. But the sacred oracles represent the joy of the Lord as our strength;† it is that faith which is the certain evidence, and which affords a present foretaste of future and unseen felicity, which enables the Christian to deny himself, resist temptation, and overcome the world.

To the Editor of the Baptist Magazine.

SIR,

The apostle Paul, in his Epistle to the Hebrews, 6th chapter, 4th to the 6th verse, speaks of certain characters, whom "it is impossible to renew again to repentance." Permit me to request some of your correspondents to favour the public, by resolving a difficulty which, I think, must arise in the mind of every one that attentively reads that passage, viz. "To what class of persons the passage is to be awarded, To *real Christians*, or to *hypocritical professors?*"

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* Phil. iii. 3. † Neh. viii. 10.

Obituary.

THE Rev. John Rees, late pastor of the Baptist Church, at New Mill, near Tring, Hertfordshire, died May 5th, 1815, aged 25 years; having sustained the pastoral office only two years and three months. Though short his ministerial life, his labours were abundant and proportionably useful; there being a considerable accession to the number of the church and congregation during that period. Mr. Rees was thoroughly devoted to his Master's cause; and embraced every opportunity of shewing unto men the way of salvation; but his constitution was unable to sustain his unwearied exertions—his lungs were affected—a consumption ensued, which soon terminated his mortal career. The general state of his mind, during his last illness, will appear by the following statements, made by some of his friends. On being informed, by his medical attendants, that his lungs were ulcerated, but that he must not think of *that:* Mr. Rees remarked, "that, with respect to consequences, he was prepared to say,—*that he was not afraid to die.*" On another occasion, he gave the following reasons for desiring the hour when he should go to his Father and his God:—that he should see Jesus as he was, and serve him as he ought—and be free from every vestige of remaining depravity. On being asked by a friend, if his mind was in a comfortable frame; he replied, "that he was not elated with joy; but he could say, he knew in whom he had believed;"—and added, "that he was firmly convinced that no soul could be lost that really trusted in Christ;" adding, "What then can I want more?" One day, in the midst of great pain, he said, "I cannot tell how much this is in my favour, as it may hasten my departure to a better world, where I long to be at home."

March 14th.—He said, "I have now begun to live as I ought to have lived all my life; live as if every day were to be my last."

Complaining one day that he found his body a clog, a relation suggested his wish, that he might be blessed with patience to endure all the trials that his heavenly Father might impose upon him—he replied, "I hope so; for I have need of great patience."—He was particularly urgent with all who visited him, not to procrastinate on the subject of religion—not to defer the important business of their souls' welfare, till they were arrested by sickness, or stretched on the bed of death.

April 24th.—His mind was pleasingly occupied in contemplating the following passage of the word of God, and which it was his privilege to appropriate:—"Ye are complete in him."—From this period, till his death, his mind was generally tranquil. During the early part of the night of his dissolution, he slept tolerably well, while his wife and brother anxiously watched around his bed. On a sudden, he awoke, saying, "I am going. The Lord take me to himself: receive my spirit."—His wife asked him whether he was comfortable in

his mind?—he replied, "Quite comfortable. Glory! glory! salvation! salvation! I am going:—farewell all my earthly friends; the world, and all the vanities of the world." Having joined in prayer with a friend, he was heard, a few minutes afterwards, to say "Heaven! heaven! heaven!" and on being asked if his prospects were bright, replied, "Yes;" and immediately, without a struggle or a groan, fell asleep in Jesus. "Mark the perfect man, and behold the upright: for the end of that man is peace!"

He has left a young widow and an infant to bemoan his loss.

On the 10th of May his remains were interred in the vestry of the meeting-house, at New-Mill.

Mr. Hunt, of Tring, delivered the funeral oration. Mr. Newman, of Stepney, preached the funeral sermon from 2 Cor. iv. 7. who testified that Mr. Rees, while at Stepney, had uniformly conducted himself as a pious, diligent, affectionate, and grateful pupil. Mr. Wake, of Leighton-Buzzard, and Mr. Liddon, of Hemel-Hempstead, engaged in prayer. May the death of our young friend be improved by the church, and his relatives, particularly by the brethren in the ministry.—To them the voice thus speaketh: "Work while it is called to-day; for the night cometh when no man can work."

ELIZABETH ROWE,

WIFE OF MR. ROWE.

Missionary at Digah, in the East Indies.

Extract of a letter from Mr. Rowe, to Mr. Saffery of Salisbury, (of whose church Mrs. R. was formerly a member,) dated Digah, Nov. 1, 1814.

"I HAVE now the painful task of informing you, that my dearest Elizabeth is no longer an inhabitant of this lower world. On the 19th of October she had a glorious entrance into the joy of her Lord, after giving me a lovely little girl. If it had been a son, it was to have been called John Saffery; if a daughter, Elizabeth Maria, which is the name given her. Sometime before her confinement, she thought she should not survive it. During the first period of her confinement she experienced much darkness, and insensibility of mind. While thus, she would say, "I should be glad to undergo any bodily pain to experience the frame of mind I had at Madras." In the midst of her darkness, she said, "Though dark, I have something I cannot let go: I am sure I shall be saved at last." Parting with me and the dear children was, at first, a great trial to her. Apparently on the point of death, about the middle of September, she said, "I find it hard to give all up." Soon after, she added, I am resigned to give you up, my dear; but it is hard work to give up the children, especially the youngest." I told her, God would provide for them. "Ah," said she, "there are so many little things a *mother* would do for them." When she was informed that the doctor had said there was no hope of her recovery, she took an affectionate leave of me and children; and talked to several children who had been under her care, in the most affecting manner, respecting their salvation, expressing an ardent wish that her death may be their life. "To see my Spiritual Father, dear Mr. Saffery, in heaven," said she, "will be joy next to seeing you there."—At this time, she recovered a little, and we entertained some hope

that she would be raised up again. "I thought," said she, "two more breaths would have ended the scene, and feel disappointed at coming back again into the world." She felt apprehensive she should endure much pain before her death, but said, "The Lord's will be done: I wish to endure that which will be most for his glory." During the last month of her life, she was in a most happy frame, and talked sweetly of Jesus. "I sometimes think," said she, "that I want to die, to get rid of my sorrows"—then, recalling herself, said, "Oh no! it is *sin* I want to get rid of." She felt an unshaken confidence in the atonement of Christ. Alluding to what Mr. Pearce (of Birmingham) had said, she observed, "In the thought of *leaving*, I feel a momentary gloom; but in the thought of *going*, a heavenly triumph." Having heard that Mr. Venn was asked on his death-bed, by Mr. Simeon, who was about to pray with him, if he had any thing on his mind for which he should pray, replied, "No; let it be all *praise*." She said, in allusion to this, "When I review all the mercy of the Lord towards me, I think I can say, 'Let it be all praise.'" She said, a little before her death, that what had often been an object of her desire was granted: "that her joys exceeded those she had experienced at Madras." At times she appeared to be in much pain, but, in general, she was enabled to endure the whole of the will of our merciful Father, without a murmuring word. About five o'clock, on the morning of the 19th, I perceived a change in her countenance, and found, when she attempted to speak to me, her voice faltered, and she was unable to say what she intended. Soon after, she recovered a little, and said, "Oh, my dear, I must die:" and began telling me something of her hope in Christ, and the joy she felt in the prospect of glory. After this, she repeated the triumphant language of the apostle, "O death, where is thy sting? O grave, where is thy victory?" About five in the afternoon, after continuing sometime nearly speechless, she was able to tell me that she was *very happy*. At half past ten o'clock in the evening, observing a great change, leaving sister Moore with her, while I went to call brother Moore; after a few minutes, I returned, when she fetched a few deep sighs, and bid the world adieu, without a struggle: thus sweetly falling asleep in Jesus.—On the following evening, our dear brethren of the 24th regiment carried her to the house appointed for all living; and interred her by the side of her dear Eliza. After the chaplain of the natives had read the funeral service, we sung, "Why do we mourn departing friends," &c. It was a very solemn season.

I have been mercifully supported throughout this affliction. Our mingled language used frequently to be—

"Sweet affliction! sweet affliction!
Thus to bring our Saviour near."

The thought of her happy death gives me abundant consolation. The assurance I feel, of ere long uniting with her in glory, transports my soul.

O! what a blessed religion is the religion of Jesus, to give such joys in such trying seasons!

I am,
Most affectionately,
yours,
J. ROWE.

Review.

A new Covering to the Velvet Cushion. Second Edition, pp. 180. *Gale and Fenner.* 1815.

In December last, we gave a review of the *Velvet Cushion*, a work which, since that time, has passed through several editions; has undergone some alterations, but is the *Velvet Cushion* still. It very much wanted *a new covering*, and now it has got one.

Before it fell into the hands of the ladies who gave it its present dress, it had learned some wisdom; it had learned, that neither churchmen nor dissenters were pleased with its garrulity on a variety of subjects. Indeed, what was to be expected from a *popish* cushion, but a secret inclination to many things which came from Rome? First thoughts are the native sentiments of the mind; these the author committed to the world in his first edition; since then he has seen fit practically to retract some things which he had asserted, by leaving them out in subsequent editions. But, in the last which we have seen, "the great maxim of the dissenters, that every man must have entire liberty to worship God as he pleases," is still brought forward as one of the reasons for preferring an establishment. "Another favourite maxim of theirs" is then mentioned, which is, "that no man should be *made* to pay for religious instruction, before he himself desires to have it;" and the old vicar, we are told, fell asleep while he was considering them: certainly a characteristic event. But, seriously, what would follow, if maxims, opposite to these, were acted upon to their extent? Suppose you admit as a principle, that you may *make* men pay for whatever religious instruction the state may adopt; it will apply as completely to preachers of *idolatry*, as of *christianity;* and if you may *make* people *pay* for instruction, you may also *make* them receive it. What would have been the consequence, if the first "great maxim of the dissenters" had not been acted on at the reformation? The *protestantism* of our English establishment depended upon it.

For a few moments we will suppose ourselves *churchmen*. We think, that we could look at the conduct of the reformers only in one of these two views; either, that it was right for them to break off from the church of Rome, because the ruling party was disposed to do so; or, that they were right in striving against *popery*, from a conviction, that in all the points of difference, *its* doctrines were deviations from New Testament truth, and its practices departures from the simplicity of the gospel. In our first of these views, we could consider the establishment as only *an act of parliament-church;* and then the reformers were nothing more than the agents of the rulers in thrusting out popery, and placing the religion of the country, and the ecclesiastical power of the church, more exclusively

than before, in the hands of government. Were *we* churchmen, we think that we should never put the defence of the establishment on this ground. For though it would do well enough for *mere statesmen*, it would never satisfy *Christians*.

But we should say, that the second was the only true view which we could take of the conduct of those eminent men, who "loved not their lives unto death." And we should appeal to the blood shed in Smithfield, Oxford, Gloucester, Coventry, and other places, where martyrs suffered, as proofs of that high excellency of character which first pleaded the cause of God, and then finished their testimony at the stake. We should dwell on the scenes painted in history; we should mark the calm fortitude, the holy hope, and the prophetic glance into futurity, which distinguished these admirable men. We should observe, with peculiar interest, *Cranmer*, the man to whom the reformation, and especially the establishment, is so deeply indebted, the influence of whose labours continues to this day; who was raised to the highest ecclesiastial station in the kingdom; who afterwards was degraded, clothed in rags, and exhibited to the people on an eminence in the church, as a gazing stock to all men. There he heard his own funeral sermon, and felt the pungent insults of the preacher, who represented, what he was bitterly deploring in his heart as his *fall*, blazoned forth as his *conversion!* We should point out the closing scene as a display of divine grace, in restoring his soul, and giving him power, in such an emphatic manner, to bear testimony for God, while he was proclaiming his own weakness; when he drew from his bosom a paper, containing his faith, and, with many tears, recanted his own recantation. We should then follow him to the stake, to which he was instantly taken, and observe how much he regained of what he had lost. While he was an example to others to *take heed*, we should, with deep interest, mark how he closed his life with the manly courage of a genuine penitent, and the ardent hope of a sincere Christian. We should boldly ask, Could any man brave such a scene, after hearing his dying words, "Lord Jesus, receive my spirit," without being strongly convinced that the prayer would be heard, and that the Saviour himself would wipe away all tears from his eyes? We should be ready, in hallowed indignation, to exclaim, These, O popery, are thy triumphs! Nor could we forget either the description in the revelations, or what follows it; "And I saw a woman sit on a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns; and the woman was decked with gold, and precious stones, and pearls; having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth.* And I saw the woman drunken with the *blood* of the saints, and with the *blood* of the martyrs of Jesus. . . . And the woman which thou sawest, is that *great city* which reigneth over the kings of the earth." Rev. xvii. 3, 4, 5, 6, 18.

But, in the conduct of the reformers, what is the *principle* which we all admire and ap-

plaud? Is it not this, that the reformers read the New Testament for themselves, and, judging of the will of God by the best light they had, nobly determined to obey God rather than man? Was this praise-worthy and glorious in them, and is it not right in others to do the same? Had they an exclusive patent for examination and action, which others have not? Whether we contemplate the persecution of a mitred *archbishop*, or of a poor non-conforming *anabaptist*, the same language was held out to each; it was *turn or burn;* and why ought not the one, as well as the other, to have "the entire liberty to worship God as he pleases?" Only deny "the great maxim of the dissenters," and let the *churchman* defend himself, if he can.

We beg pardon for this digression; but the PRINCIPLE which the Cushion, in the days of its ignorance, represented as wrong, is so important, that we can scarcely too much endeavour to impress it. We are not cold latitudinarians in sentiment, who are wishing, or willing to sink the doctrines of the gospel, and substitute in their place real carelessness, under the false name of liberality. We trust that we have felt the power of the gospel; the glow of heart in beholding the Saviour's dignity; and that, in the highest sense, we can say, *Christ is all, and in all.* But whence were the sentiments derived, which have produced these effects? From the New Testament. And is it both our duty and privilege to derive them thence, and ought we not to apply them in the "entire liberty to worship God," according to what we believe is his holy will? Does the establishment contain *every* truth, *every* duty of the word of God, *pure* and *complete?* Are its articles, canons, and liturgy, paramount to revelation? Ought we merely to compare them with the Bible, but not deviate from them, even where we are convinced that they are not conformable to the scriptures? If this cannot be pleaded for, who is to limit the freedom of man in the worship of his God?

But the *Cushion* has got a *new covering.* The good old vicar died; he was buried: the numbers who attended his funeral, and the varied expression of the best feelings of man, were testimonies of his worth. The burial service seemed exactly suited to his character. The next day, a young profligate clergyman, who had fallen a victim to his iniquities, was also buried in the same parish; and the service was, of course, read again. But the difference of effect was manifest. In the first case, every expression of hope and confidence excited conviction that it was just: in the last, though uttered by the same authority, the language appeared glaringly improper. The Cushion remarked this, which, together with some other things that happened about the same time, excited in it a number of perplexing dissenting scruples. It was, however, grown old: it confessed that it had severely felt the *hard rubs* of the pulpit Bible against its velvet sides: and, at length, it was taken down, and sold to some dissenters for the pulpit cushion in their meeting! As a preparation for its new situation, it was committed to two ladies, who agreed to give it a *new cover.* The poor cushion was now in a great fright, but its fears proved imaginary; for the characters and conduct of its mistresses raised its admiration.

It was doomed, however, to hear a good deal that was opposite to its former prejudices; but not having lost its faculty of observation, it continued to make, and record its remarks. One day the churchwarden called to see it, and expressed his regret that it had been sold. In the course of the conversation arose a little debate about the church's power to decree rites and ceremonies. A brother of the two ladies came to see them—a naval officer, with all the bluntness of the sailor about him. He was too late when he landed, to receive the sacrament, and was obliged to stay another month, that he might *qualify* for his last promotion, and thus he had the opportunity to come and see *them*. His sisters, knowing how unfit he was to receive the Lord's supper worthily, stared with astonishment at his conversation respecting it. To add both to their grief and surprize, he told them that he had been round into Wiltshire, to see poor Ned, (a younger brother), who was there dying; but who was very safe, for he had had the clergyman to read to him the *absolution*. This excited a new subject of sorrow, of amazement, and of discussion. They began to talk, in their way, about repentance, and faith, and forgiveness of sins coming from God only: but he insisted upon it, that he knew a shorter road; and he would have the prayer-book brought, that he might shew them the proof of it. The cushion was sent to a neighbouring town, to a fringe-maker's, for some decorations which were thought proper for it, and found the place in a great bustle; there was a *confirmation* there on that day. While it lay on a table in the room, into which it was brought, two gentlemen fell into a debate about the tendency of *dissent*. He who was against the dissenters read a passage from a pamphlet, said to be written by *Mr. Cunningham*, stating, that the situation of religion in *America* was a proof of the necessity of an establishment. The other, after some reasoning on the subject, took a letter from his pocket, and read a paragraph, which stated, that the aggregate amount of the communicants of *one* dissenting denomination in America, together with those who were adherents to the same general cause, though they might not be actually communicants, amounted to *more* than *one fifth* of the population of the United States, and territories! Some of our readers will ask, what denomination can that be? The Cushion does not tell. We think it ought to have told, for we are persuaded that it knew. And, besides, such a piece of information would have gratified some, and done good to others. Immediately after, three talkative, giddy girls came into the room, who had been *confirmed*. Their remarks had a great deal of levity in them; and, we fear, that there are too many persons of the same class, who crowd to a confirmation, and who, alas! return worse than they went. Some, doubtless, do go with a degree of seriousness of mind and intention. But this ceremony, connected as it is with the opinions of the church, respecting *baptism* and *regeneration*, lays the establishment open to attack in a quarter where it has no defence. In the office for *infant baptism*, the baptized child is declared to be "regenerate, and grafted into the body of Christ's church;" and then God is thanked for having regenerated the child with his holy Spirit.

In the office for *confirmation* the same sentiment is *recognized*. And, with respect to both these rites, "who hath required this at your hands," is an unanswerable question. The church of England *begins* wrong, and afterwards *confirms* the first mistake. But to return to our Cushion. When it was completed, it was sent to the house of the minister of the congregation, in whose pulpit it was to make its appearance. He was a young man on the point of being settled with the people; and the newly-covered Cushion was to be used for the first time at his *Ordination*. This soon took place, and was a completely new scene to the Cushion. It records a general statement of the introductory service; and, in few words, gives us the great principles on which every church ought to be built.

An interesting episode is introduced, in the history of a lady far gone in a consumption, who had just returned from the East Indies, and come home *to die*. It has not much to do with the history of the Cushion, yet what it suggests, we earnestly wish our young friends may seriously consider.

Many things in this little work have pleased us much. And though the *esprit du corps* might lead us to find fault, yet, just now, we have two strong reasons against indulging it. First, we have not room: and, secondly, we have not much inclination. The introductory part we thought too long; and allowing the propriety of answering the *Velvet Cushion* by a *new covering*, we cannot help saying, that we hope this mode of discussing religious subjects will not become fashionable. The present instance, however, we consider, as, on the whole, justifiable; and thank the author for the gratification he has afforded to many.

The Claims of London on the Zeal of Christians. A Sermon in behalf of the London Association, &c. By James Bennett.

This is an able, ingenious sermon, highly creditable to the talents of the distinguished preacher, by whom it was delivered. The text is, Jonah, iii. 2. "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." The *claims* of London are stated to be, 1. "Its immense population (1,100,000); 2. The deficiency of religious instruction, &c.; 3. Its peculiar exposure to evils; 4. The benefits it has conferred; 5. Its influence on the rest of the kingdom."

The preacher then proceeds to shew, secondly, the *encouragements* it presents to our hope. Here he urges "the facility of intercourse, which obtains in the capital; the spirit of benevolence, for which it has been celebrated; the attention it now excites; its former eminence in religion; the opportunity London enjoys for procuring the best means; and the blessing which attends benevolent zeal in other parts of the world."

We trust this sermon will do good both in town and country. The style is neat, in some passages elegant; and, if there be a few artificial flowers of rhetoric stuck on, probably, in the next edition, they will not appear.

Missionary Retrospect, and Foreign Intelligence.

Mr. Robinson writes, as follows, from Java, Jan. 27, 1814, to Mr. Gordon, at Calcutta.

"We are, through mercy, in good health, and in very comfortable circumstances. We have been provided for in this foreign land far better than could have been expected; and if you could see how well we are settled, and how comfortable we are, in all respects, you would be very thankful on our account. I think, the unhealthiness of this country, of which so much has been said, is a mere bugbear; the fact is, with respect to myself, that I have my health much better here than I had for some years in Bengal. The temperature of the air, is, I think, the reason that I have my health better here. I am sure it is not because I have less to do, for I have never been so much employed as I am now; and, I may add, never so happy in my employment. I have reason to think, that could I preach in the Malay to-morrow, I should find no difficulty in filling the church, for the Dutch minister wishes me to be able to preach in it as soon as possible. I hope I shall not remain here nine months more, before the Malays will have an opportunity of hearing the word of life in their own language."

Since the above date, Mr. Robinson's wishes and expectations have been realized. He preaches in Malay, at the Dutch church, every Lord's day, and is well attended both by the Dutch and natives. Mr. Trowt has reached Java in safety, and intends to settle either at Molenuleit, or at Samarang. He means to study the Javanese language.

Mr. Peter thus writes from Balasore, in Orissa, Feb. 12th, 1814.

"——Among the natives, many are inquiring; many are convinced that their shastres cannot be obeyed; and that they and their gods are all unclean. Many give me hopes that they will soon join us; one or two defend the truth among their fellow-idolaters. At Orissa, a tailor declares, both at his own house and abroad, 'I will be a Christian;' but his wife refuses. He was with me the day before yesterday, in the villages, and, holding a Testament in his hand, said, to the brahmuns, 'Come, and embrace this doctrine, or else you cannot be saved.' Without fear or shame, he says, 'The gods are all impure; our shastres are not true; Jesus Christ is the true redeemer.' This he did, almost all the day, in the villages. Other Orissas say, 'We have so many brahmuns and pundits, none of them can answer the man at Balasore (Mr. Peter); Why? certainly it is because he speaks the truth: we are surprised at his doctrine,—it must be the word of God.'"

Mr. Thompson writes thus from Patna, Feb. 28th, 1814.

"VERY DEAR PASTOR,

"In my last, I mentioned Lukshmun-singha, a person of respectability, residing at Chapra, but who had come upon a visit to Patna: I am happy to add, that he has been with me the greater part of this month, reading the Persian and Hindee Scriptures, and improving his little knowledge of the English. While he sat conversing one morning, a kaist'ha came to me, from the custom-house, for a book, in Persian, containing the words of salvation; I accordingly let him have a copy of the selections from scripture, in Persian, and which Lukshmun-singha took of him to peruse: when he read that portion, "Cursed is every one that hangeth on a tree," he desired to know its meaning; and, on my telling him how Christ, by being made a curse for us, has redeemed us from the curse of the law, he expressed a great desire to have the book. Luksh-

mun-singha professes to have no veneration for the devtahs, which he has also exemplified in his conversation with a brahmun, who frequently visits me.

"A young Mussulman, named Jugoo, has attended from the 13th of January, and daily reads with me two chapters of the Hindee gospels in the Persian character. He appears to possess a pleasing degree of discernment, for his age.

"On Lord's day, the 13th, three pundits came from Kamta, a village abour twenty miles from Patna, to the south. Two months ago, these men had seen a New Testament in the hands of a brahmun, who passed through the village; and, on their expressing a wish to detain it a few days, for the purpose of copying from it, he refused, thinking it would not be returned to him. I gave them a copy of Matthew, three tracts, and a hymn-book, in Hindee, besides ten tracts for their inquiring friends at the village.

"On the 2d instant I left home, with an intention to visit a village beyond Toulsi-mundi; but, when I had reached Murhi-aphabad, I began a conversation with a kaist'ha, which, together with reading brother Chamberlain's Hindee tract, brought together such multitudes, that I was obliged to continue with them, addressing and giving them tracts. After some men had taken tracts, others forcibly took them out of their hands, which induced the former to contend with the parties; but, in some instances, to no purpose. Owing to the eager reception of the tracts, I cannot say how many were given away here.

"In a garden, near the Daoodbigha, I gave a tract, in the current Naguree, to a gardener, who got me to read it through before I left him: the one in Deva-Naguree, which he had before obtained, a brahmun took, alleging it was of no use to him, it being in the brahmun's character.

"Exclusive of the above, twenty-eight tracts in Hindee, and two in Bengalee, have been distributed during my walks; and one New Testament, a copy of John's gospel, twelve tracts, and two hymn-books, in Hindee, given to persons who called.

"In consequence of repeated calls from the poorer classes of the natives, for the words of salvation, in the current Naguree character, I have got several copies of the Hindee tract in poetry (the Sure Refuge), written in the above character; the expense is very trifling, viz. three rupees a hundred, or two-pice each."

Extract from a Letter, received by the Ship New Galen, from Boston, New England.

"Before this time, the ship Favourite, (justly a favourite with us all), will have arrived in England, bringing to you the ratified treaty of peace. This desirable event has excited a general joy throughout the country. The people, in most parts of New England, who were reluctantly dragged into hostilities, hailed the return of peace with delight; and, for the first few days, nothing was heard but the ringing of bells, the discharge of cannon, the congratulations of every class of citizens, brilliant illuminations, balls, &c. &c. The celebrations in Philadelphia, New York, and Boston, surpassed any thing ever witnessed in our country; the genial influence of peace seeming to revive, and give new life and vigour to all. In England, no doubt, you rejoiced at the termination of hostilities, though not in an equal degree with us. The public mind, here, was exceedingly depressed at the gloomy aspect of affairs: many had already began to anticipate the summer, when a powerful foe would drive them from their dwellings; a large army threatening an important part of the union, and the prospect of a long continuance of war; but the intelligence of peace dispelled every care from the countenance of the most desponding. I will only add my wish, that the olive branch may permanently flourish with us; and, of the peace with Great Britain, I will say, *esto perpetua.*"

Domestic Religious Intelligence.

ANNUAL MEETINGS OF THE BAPTIST DENOMINATION

In London.

THREE years ago, we recorded the devout wish, expressed by the pastors of sixty-one of our churches, "that a more general union of the particular (or Calvinistic) Baptist churches, in the United Kingdom, is very desirable." Those who have attended the meetings in London, during the present month, have beheld, and enjoyed the delightful effects resulting from the attempts, which have been since made to attain so important an object. The meetings, which were numerously attended, exhibited strong proof that a UNION OF HEART was felt by a greater number of our ministers, and persons of our different congregations, both in town and country, than have, perhaps, met together in London for a hundred and twenty years. A remarkable spirit of devotion pervaded these assemblies. All the brethren who were engaged, either in preaching or in praying, gave evidence that their minds were deeply imbued with the constraining love of Christ, impelling them to an entire consecration of heart and life to his service; and the pleasurable feelings which were, by these means, excited in the minds of those assembled, would lead to the conclusion, that they were all of "*one* accord in *one* place;"—that they were, indeed, "of *one* heart, and of *one* soul."

We proceed to give an account of the various meetings, in as full and detailed a manner as the limits of our work will allow.

The first meeting for prayer, and an address, was held on Tuesday evening, the 20th of June, at Carter Lane meeting. Dr. Ryland, of Bristol, preached from Psalm cxxxvii. 6, "If I prefer not Jerusalem above my chief joy." Brethren Anderson, of Dunstable, Steadman of Bradford, and Ivimey, of London, engaged in prayer.

BAPTIST ITINERANT SOCIETY.

A NUMEROUS meeting of the subscribers and friends to this society, was held at the New London Tavern, Cheapside, on Wednesday morning, June 21st, at half-past six o'clock. A report of the proceedings and success of the society in the past year, was read. The several resolutions were moved and seconded by the Rev. Messrs. Dyer, Shenston, Palmer, Steadman, Innes, Hoby, Upton, and Pritchard; who, in a very eloquent and impressive manner, expressed their conviction of the importance and utility of the institution, not only from the report then read, but also from their own personal experience and observation. It was unanimously resolved,

1. That, in the opinion of this meeting, "the Baptist Society, in London, for Itinerant and Village preaching," is eminently entitled to encouragement and support, its design being, to confer the greatest benefits on our own countrymen, by diffusing the knowledge and influence of evangelical truth in Great Britain, and the means it employs being calculated, under the blessing of God, to accomplish these great and benevolent objects.

2. That the thanks of this meeting be given to James Pritt, Esq. the treasurer; Mr. William Gale, the secretary; and the gentlemen who compose the committee, for their attention to the concerns of this society.

3. That the thanks of this meeting are due, and are hereby presented to the ministers who are engaged, under the patronage of this society, in itinerant and village preaching.

4. That the situation of the inhabitants of the Scilly Islands peculiarly demands the benevolent attention of their fellow-subjects in England; and this meeting earnestly entreat the friends of religion in general, and the Baptist Denomination in particular, by their pecuniary aid, to enable the society to carry on the exertions that are now making in the Scilly Islands, as well as in other parts of Great Britain.

5. That the thanks of this meeting are due to the Rev. Messrs. Upton and Keeble, and their congregations, for the collections made by them on behalf of this society, who have thereby set an example, which, it is hoped, will be generally followed by the ministers and congregations in our denomination.

6. That the thanks of this meeting are due to the ministers, who have addressed this meeting, for the interesting communications made by them, respecting the advantages that have resulted, and are likely to result, from the exertions of this society.

BAPTIST MAGAZINE.

At the same hour, the Proprietors of the Baptist Magazine met to breakfast at the Ship Tavern, Leadenhall-street. The report of the proceedings of the committee, for the past year, was read and unanimously approved; and, from the present state of the work, both as to the execution and the increase of sale, a yet more abundant supply it is expected, will be produced for the widows of our deceased ministers. We feel confident, from the many expressions of approbation given us by country ministers who attended the General Meetings, that they will use their utmost exertions to procure for the work a still more extended circulation.

BAPTIST MISSIONARY SOCIETY.

The services commenced on the same day, at 11 o'clock, at Spa-fields chapel.

Brother Hinton, of Oxford, preached from Revelations, iii. 7, 8; "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Brother Cox, of Hackney, brother Lister, of Liverpool, and the Rev. Mr. Briant, of Nottingham (now supplying the chapel) engaged in prayer.

In the evening, at six o'clock, the congregation again assembled at Sion chapel. Brother Birt, of Birmingham, preached from Ephesians, iv. 13, "Till we all come in the unity of the faith." Brother Innes, of Edinburgh, and brother Fisher, of Liverpool, engaged in prayer. The hymns were read by Dr. Rippon, Shenstone, Waters, Ivimey, and Brooksbank.

The report of the present state of the missions, read by Dr. Ryland after each of the sermons, was of a very encouraging nature. The introductory statement of the origin and progress of the Society, contained an allusion to the death of some of its first and firmest friends. "During the last year, and since the last Annual Meeting, the Society has been deeply afflicted by the death of two of its most able friends and directors. The names of Sutcliff and Fuller were long associated in conducting the affairs of this Society. *They were lovely and pleasant in their lives, and in their deaths they were not (long) divided.*"

The report was arranged under the following heads, 1st. Missionary Stations. 2d. Native Preachers. 3d. Schools. 4th. Translations of the Scriptures. 5th. Pious Soldiers.

The appearance of things at Serampore and Calcutta is that of a well cultivated garden. Those who are acquainted with the state of religion and morals in Calcutta thirty years ago, will not forbear exclaiming, how very different the condition of that city since the establishment of the Baptist Mission.

We can do no more than give the following extracts:

"The progress the gospel has made in the capital of British India, the Emporium of the East and the seat of Oriental Literature, is highly gratifying. The Missionaries say, "To take a general view of Calcutta, at the present day, and look back, merely to the short period of two years, who can help wondering at the vast progress which the gospel has made amongst all ranks, from the very highest to the lowest orders. It is no novelty now to see a Bible upon a European's table, or for a Hindoo or Mussulman to read and admire that blessed book; or for the praises of God to be sung, and the voice of prayer to be heard, in the families of the great.

"At Calcutta," (they add) "much has, this year, (1814) occurred of an encouraging nature. From what has already been said, you will perceive, that it is the scene of the labours of several of our native brethren. Sebukrama, Bhagvut, Neeloo, and Kanta, labour constantly there in Bengalee, and our brother Leonard labours in English at the Fort, and occasionally at other places. Meetings for prayer, in various parts of the capital, or for more public worship, occupy every night in the week; and, within the last two or three months, brother Leonard has been called to preach on Wednesday evenings, at a house on the opposite side of the river. The number added by baptism, this year, to the united churches of Serampore and Calcutta is sixty-one, and we have much reason to bless God, for the spirit of harmony and christian love which seems to pervade the whole body."

"On January 22nd, at Serampore, was baptized Jabez Carey, the third son of Dr. Carey, and, on the 30th, at Calcutta, Raya-muni, Rama Govinda Choudhooree, Jugu-Mohuna, Dasa Kalee-Churuna, Dasa Rama Nidhigosha, Lala-Muhumuda, and Mrs. Scott. The first four are

Hindoos of pretty high cast: Rayamuni's ancestors were honoured by several Mussulmen nabobs with titles of dignity, and had large jaghires of land assigned them."

There are meetings every night in the week at Calcutta, at the chapel, and at the houses of friends in different parts of the city. Dr. Carey, in addition to his labours as professor of four languages in the college; compiling grammars, or dictionaries, in five languages; translating the scriptures into several; and preaching in his turn at the chapel on Lord's days; conducts a conference on Tuesday evening, and receives enquirers, and gives advice to any members of the church who wish to call upon him on a Thursday evening.

After stating the advance of the native preachers in the knowledge of the gospel, and in that conduct which adorns it, it was said of those who reside at Calcutta: "The labours of the native preachers are indefatigable. It would take a whole day to do justice to a week's work of these men. Sebukrama preaches in twenty different places during the week, some of which are seven miles distant. He crosses and recrosses the river every day. Bhagvet preaches at eleven, in and about the town. Neeloo, at about ten; and Manik at six. The brethren Jahans, Carthano, and Petruse, speak occasionally in other quarters of the city. The first four brethren preach regularly during the week in forty-seven different houses, and are invited to many more, but their time does not admit of their accepting these invitations."

The effects produced by the Holy Scriptures on some persons of the Writer cast, *who, by reading the Bible alone*, without the instruction of any missionary, had embraced christianity, are truly astonishing. Three of these, out of six, who were baptized, have nobly sustained all opposition for Christ from their connections, who are highly respectable in the opinion of the world. The others, not able to stand against the reproaches of the world, have gone back to idolatry, yet, of these, one was secretly returning, and visiting his brethren. The first three, who are men of superior information, labour, in a still and quiet manner, to make known the gospel to their countrymen. Tarachund, who lives at Chinsurah, says, "I have here *four men who learn* and *hear the word of our Lord, one or more are desirous of baptism.—I have a house here read, for a church, where I wish to receive the ordinance of the Lord's Supper with the brethren:*" and, speaking of the bearer of his letter, who was an excluded member, he adds, "try him, exhort him, and be indulgent towards him, for the sake of our Saviour."

The Schools in Bengal amount to about twenty. Mr. Jabez Carey, who is gone to Amboyna, has the superintendance of forty-two schools. The missionaries have determined to pay increased attention to schools for natives, and have adopted some excellent regulations for conducting and superintending them. They say, "So much does the utility of schools seem to have commended them to the minds of men in general, that many who do not warmly support missions, would gladly encourage schools."

The number of pious Soldiers increase. In the fort at Calcutta, through the indulgence of the Colonel, Adjutant, and Serjeant Major, the 24th Regiment had a place set apart in the public barracks, in which they have meetings for worship every morning and evening throughout the whole week. The church consists of near ninety members. They say, "Religion may truly be said to flourish where Satan once ruled without the shadow of opposition, and where the vilest practices were carried on in the face of open day without a blush." This regiment has lately removed to Digah, where the brethren have erected a place of worship with bamboos and rushes, capable of containing 300 persons, for eight pounds. There is a church also in the 14th Regiment at Berhampore, and several young men in the 66th Regiment, at Calcutta, are under serious impressions, and it is expected a church in this Regiment will soon be formed.

The congregations were unusually large and attentive, and the collections amounted to £336.

BAPTIST ANNUAL GENERAL MEETING.

On Thursday morning, at 7 o'clock, the ministers, messengers, and other brethren belonging to our churches, met at the Vestry of Eagle-Street Meeting. The chair was taken by Dr. Ryland, at 8 o'clock, and, after prayer by brother Upton, the minutes of the last year were read and confirmed. Brethren from the country related many highly gratifying circumstances, of the state of religion in the churches and associations, from which it appeared, that there was a considerable increase of members during the past year. The London ministers present, at the request of their country brethren, made a similar statement, which afforded much information and pleasure.

At this Meeting the following resolutions were unanimously passed:

I. It having appeared from the statement of several brethren from the country, that the annual meeting of the Denomination in London, has proved highly advantageous:—Resolved, That these meetings be continued, and that in future this Society be designated, "The General Meeting of the Particular (or Calvinistic) Baptist Denomination, to be held annually in London."

[We expect Dr. Ryland will favour us with a statement of the objects contemplated by the Annual General Meeting.]

II. That it would be highly gratifying to the country members of the Society, if our London brethren would prepare a general account of the state of religion in the churches in the metropolis, and its vicinity, by the next meeting.

III. That the very cordial thanks of this Meeting, be presented to brethren Hinton and Birt, for their appropriate sermons preached yesterday in aid of the Missions in India; and that they be requested to furnish a compendium, for the Magazine.

IV. That the most cordial thanks of this Meeting, be presented to the Trustees and Managers of the Chapels, belonging to the late Countess of Huntingdon, for the affectionate and respectful manner, in which they have accommodated the subscribers and friends to the Baptist Missionary Society, with the use of their commodious chapels for the Missionary Sermons, and for the facilities granted for making collections, and receiving the names of annual subscribers; and that this resolution be printed in the Baptist Magazine.

V. That it appears desirable to this Meeting, that a place of worship should be procured in London for the use of the denomination, sufficiently large to contain the congregations usually assembling at our Annual Meetings, and other purposes; and that the place be under the regulation of trustees, two-thirds of whom shall be selected from the baptist churches in London;—and that this Meeting recommends it to the brethren in the metropolis, to select a Committee from among their churches, to take into consideration the propriety of this measure, to arrange the plan, &c. for the erection of the building, and either prosecute the plan, or prepare it for the next meeting, as shall seem to them most proper.

VI. That the thanks of this Meeting, be presented to the Secretaries for their attention to the concerns of the society during the past year, and that they be requested to continue their services during the ensuing year.

VII. That the respectful thanks of this Meeting be given to the Deacons of the church in Eagle-street, for the kind accommodations afforded the society by the use of their place of worship, &c.

The time allotted in the morning, for this Meeting, being insufficient to do all the business, the society adjourned till the evening, and concluded it at Dr. Rippon's Vestry. A Prayer Meeting was also held, at which the brethren Saffery, Shenstone, and Rippon prayed; brother Steadman delivered an animated address, and Dr. Ryland and other brethren gave out the hymns.

STEPNEY BAPTIST ACADEMICAL INSTITUTION.

This service was held at Eagle-street Meeting, and commenced at 12 o'clock. Brother Hughes, of Battersea, addressed the students (fourteen in number) from Isaiah, lii. 11. "Be ye clean, that bear the vessels of the Lord." Dr. Ryland, and brother Dyer, of Reading, engaged in prayer. A short report of the state of the institution was read by brother T. Thomas, the secretary. A collection was made, which amounted to upwards of forty pounds. It is expected that Mr. Hughes, will comply with the unanimous request of the friends of the institution afterwards assembled, to publish his sermon.

BAPTIST IRISH SOCIETY.

On Friday morning, the subscribers and friends of this Society breakfasted at seven o'clock, at the New London Tavern, Cheapside. The chair was taken at eight o'clock, by Joseph Butterworth, Esq. M.P. Brother Penny, of Portsea, began by prayer. The first annual report was read by the secretary, Mr. Ivimey, which contained "a simple narrative of facts, as to the manner in which the committee had attempted to carry the designs of the society into effect, according to the second Rule, viz. *That the principle objects of this Society, be to employ Itinerants in Ireland, to establish Schools, and to distribute Bibles and tracts either gratuitously, or at reduced prices.*"

It appears, from the report, that this infant Institution already employs two itinerants, Mr. Isaac M'Carthy, in the county of Westmeath, and Mr. Robert

Dunlop, in the county of Sligo. They have also agreed to employ Mr. Hamilton (late of Youghall, but now chosen to assist Mr. Richards, of Cork, who is very old) in the vicinity of that large city. Mr. M'Carthy has baptized ten persons at Thurles, who are formed into a church, over which he is ordained pastor: the first baptist church formed in Ireland since the close of the seventeenth century.

The account of schools for teaching the native Irish, and of persons employed to read the Irish Testament, was of the most encouraging description. There are sixteen evening schools, for which the society pays for some 2*s*., and for others 2*s*. 3*d*. per week! Sixteen sabbath readers receive each about the same sums. There are ten day schools, for which the masters receive twenty guineas each per annum. In all the schools there are about 1000 adults and children. Some of the Roman Catholic masters have already publicly renounced popery, and some, at first employed as sabbath readers, are become masters of day schools. There are two worthy men, of good abilities, for reading and explaining the scriptures, who go from place to place reading the Irish Testament; the effects of which, upon the minds of some of the darkest part of the population, are truly surprising. We shall extract some of these facts for the next number of our work. The permanent annual expense already incurred by the society, amounts to 700*l*. The donations last year amounted to 670*l*. 19*s*. 3*d*. and the subscriptions to 103*l*. 19*s*. making a total of 774*l*. 18*s*. 3*d*. The friends to Ireland, in Liverpool, sent the society, by brother Fisher, 130*l*. 16*s*. 3*d*. collected by him in that town.

The following Resolutions were passed unanimously.

1. That the report, now read, be approved and adopted, and circulated at the discretion of the committee.

2. That the society cordially approve of the measures employed for teaching the Irish language in those counties where it is the prevailing speech; and recommend it to the committee, that the number of school-masters and readers of the Irish scriptures be increased.

3. That the cordial thanks of this society are due, and are hereby presented to the corresponding committtee in Dublin, particularly to W. Allen, Esq. the Treasurer; to the Rev. J. West and J. Purser, jun. Esq. Secretaries; and that they be requested to continue their valuable services the ensuing year.

4. That the thanks of the society be presented to the committee for the manner in which they have conducted the business of the society since its commencement; and that the following gentlemen be the committee for the ensuing year:

Chapman Barber,	Thomas Mason,
Anby Beatson,	Thomas Mitchell,
B. Chandler,	William Napier,
William Cuzens,	John Penny,
Edward Deane,	Richard Pereira,
John Gale,	Samuel Rixon,
John Haddon,	Nathaniel Robarts,
Joseph Hanson,	Richard Snell,
Job Heath, jun.	John Sweatman,
T. G. Kipps,	I. Wallis,
John Marshall,	Samuel Watson.

5. That, in order to meet the views of subscribers who may wish to promote the circulation of the scriptures, and the support of native Irish schools *exclusively*,

It be resolved, That the subscriptions for the above objects shall, in future, be kept separately from the contributions for the general purposes of the society.

6. That the cordial thanks of this society be presented to the committee of the British and Foreign Bible Society; of the Hibernian Bible Society; of the Edinburgh Bible Society; and of the Religious Tract Society, for their liberal donations in aid of the objects of this Institution.

7. That the cordial thanks of this society be presented to the Rev. C. Anderson, of Edinburgh, for his pamphlet, entitled "A Memorial in Behalf of the Native Irish;" by the publication of which, and the handsome manner in which he has introduced this society, he has rendered essential service to the Institution.

8. That the cordial thanks of this society be presented to those ministers and others, who have procured for the society congregational collections and annual subscriptions, or the assistance of auxiliary societies.

9. That the cordial thanks of this society be given to W. Burls, Esq. the Treasurer, for his constant attention to the concerns of the Institution, and that he be requested to accept the same office for the ensuing year.

10. That the cordial thanks of this society be given to the Rev. Joseph Ivimey, the Secretary, for the very essential and unremitting services he has rendered to the society, and that he be requested to accept the same office for the ensuing year.

11. That the most respectful thanks of this society are due, and are hereby presented to Joseph Butterworth, Esq. M. P. for the able manner in which he has conducted the business of this meeting, and for the various ways in which he has promoted the prosperity of the Institution.

The above resolutions were proposed, and seconded by the following ministers, viz. Saffery, Dr. Ryland, Palmer, Stead-

man, Lister, Fisher, Dyer, Wood, Birt, Cox, and Newman; also, by the following gentlemen: J. Allan, Esq. Joseph Taylor, Esq. of Trinity College, Dublin, preparing for the Irish Bar; Charles Dudley, Esq. and John Steele, Esq. of Philadelphia.

It is impossible to describe the effusions of ardent and benevolent zeal manifested by all who addressed the meeting. The relation given by brother Palmer, of a six weeks' tour in Ireland, from which he had just returned, produced a powerful effect. The deplorable condition of our fellow subjects in Ireland, and especially of the 1,500,000, or 2,000,000, of the native Irish, who use the Irish language, has, at length, excited the compassionate feelings of British Christians! It was extremely pleasant to hear gentlemen of other denominations express their approbation of the principles of the society, and their determination to support it. Presbyterians, Methodists, both Calvinistic, and Arminian, and Quakers, have pledged themselves to assist; particularly in the objects of reading, and circulating the *Irish scriptures*, and the establishment of *Irish schools*. One gentleman present proposed the translation, into Irish, of some of the Broad-Sheet Tracts, circulated by the Religious Tract Society, that they may be pasted in the cabins of the poor Irish, and thus these silent monitors, through being read by the children, may be a "perpetual cabin preacher," or their "domestic chaplain." This gentleman offered to give the society 5,000 copies; presented it with a donation of ten guineas, and promised, if the receipts, in any future year, should not meet the expenditure, that he would give a second donation to the same amount. Mr. Steele, of Philadelphia, (a native of Ireland,) promised an annual subscription of ten pounds as long as he lived, and promised to get, on his return to America, a handsome sum to aid the operations of the society. Brother Weare, of Ipswich, addressed the meeting, with a design to stir up the females present, to assist the Institution; as did also the worthy chairman. Some of these left the room, expressing their design immediately to attempt forming a FEMALE *Auxiliary Society* in London. In short, all hearts and all hands were apparently consecrated to God, to do every thing within their power, by their prayers, their money, and personal exertions, to promote the prosperity of the society.

The amount of subscriptions, donations, &c. received for this society, during the week in which the meeting was held, amounted to about 150*l*.

The subscriptions, &c. received from the commencement of the society, account of expenditure, &c. will be printed, and appended to the report, and also in this Magazine.

Thus ended the last, and, in the opinion of many, the most interesting of all the very delightful annual meetings of the Baptist Denomination which have, within these three years, been held in London. We most sincerely congratulate our churches on the many tokens of the divine approbation, which, in the midst of circumstances of great affliction, continue to attend them. During the last year, their hearts have been painfully exercised on account of the heavy loss experienced by their young brother, Mr. Felix Carey, in the distressing event, which deprived him, in a few minutes, of his wife and children, and the society of a large amount of property. The deaths, too, of the venerable fathers, Sutcliff and Fuller, cast a silent gloom over those meetings, which had been formerly animated by their presence, their prayers, and their counsels. Without presuming, we think, it may be justly concluded, that in the annual meetings this year, the presence and blessing of our exalted and omnipresent Lord, has been enjoyed, according to his promise, "LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."

The ministers appointed to preach the Sermons next year, are Dr. Rippon, of London, and Mr. Roberts, of Bristol; in case of failure, Mr. Jarman, of Nottingham.

The "Periodical Accounts" of the Baptist Mission, No. 28, will be ready for delivery in a few days.

VERSES

Sung at the close of the Prayer Meeting,

AT DR. RIPPON'S,

On Thursday Evening, June 22d.

Sweet the time, exceeding sweet,
When the saints together meet;
When the Saviour is the theme,
When they join to sing of him.

Sweet the state, exceeding sweet,
Where the saints in glory meet;
Where the Saviour's *all* the theme,
There we'll ever sing of him.

We have been under the unavoidable necessity of suppressing the Literary Intelligence; also, much of the Foreign and Domestic, which will appear in our next number.

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